



The First of Professor Beach's Straight Looks at the Mission Field

THE CONGREGATIONALIST AND CHRISTIAN WORLD

The Listening Heart

(First Samuel 3: 10)

SPEAK, for Thy servant heareth, Lord!"
O perfect-chorded, meet and sweet
Child-antiphon! which God doth greet
With revelations of his Word.

But we debase the perfect chord,
Invert the pure and lofty strain,
And labor in the low refrain—
"Hear, for Thy servant speaketh, Lord!"

And oft, perverser yet, we wrest
The tenor of the prayer divine,
And urgent cry, "My will, not Thine!"
In most presumptuous request.

And whether we will have our way,
Or whether from a secret fear
Lest, list'ning, haply we should hear
Some things unwelcome God might say;

The din of our importunate
Discordant clamor drowns the still
Small voices of his holy will,
That else were heard at Heaven's gate.

"Speak, for Thy servant heareth, Lord!"
Be ours this best-becoming mood,
The heart is open to all good
The while it hearkens to his Word.

By EDWIN P. PARKER

Volume XCI

10 November 1906

Number 45

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1906

PILGRIM PRESS PUBLICATIONS

1906

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Religious Notices

WOMAN'S BOARD OF MISSIONS. Friday meeting at 11 A. M. every week, in Pilgrim Hall.

WOMAN'S BOARD OF MISSIONS. The thirty-ninth annual meeting of the Woman's Board of Missions will be held in State Street Church, Portland, Me., Wednesday and Thursday Nov. 14 and 15. There will be reports of the home and foreign departments and addresses by missionaries and others.

E. HARRIET STANWOOD, Home Secretary. NOTICE is hereby given that a Special Meeting of the Woman's Board of Missions will be held on Tuesday, the 13th day of November, 1906, at 12 15 P. M. in the Parish House of the State Street Congregational Church, Portland, Me., to see what action the society will take upon accepting the provisions of Section 8 of Chapter 125 of the Revised Laws of the Commonwealth of Massachusetts, authorizing the increase of the real and personal estate which the society may hold, as therein provided. By order of the Executive Committee, MRS. J. FREDERICK HILL, Recording Secretary.

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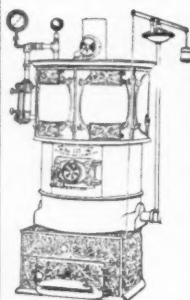
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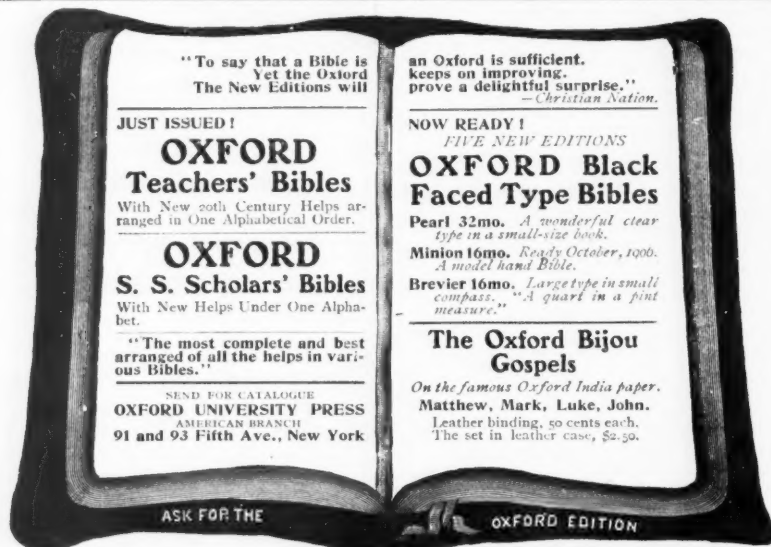
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THE CONGREGATIONALIST

Saturday
10 November 1906

and Christian World

Volume XCI
Number 45

Event and Comment

THE NUMBER of students in the theological seminaries of the country of different denominations this autumn is on the whole encouraging to those who wish to see the tide setting more strongly toward the ministry. It is too early yet to give accurate and comprehensive reports, but some institutions have increased their numbers considerably. The gain, however, is confined to seminaries of other denominations and the showing in our own seminaries is not so gratifying. Below appears a table comparison between last year and this:

STUDENTS		
	1905	1906
Andover	14	11
Bangor	39	44
Chicago	101	82
Hartford	60	53
Oberlin	51	52
Pacific	27	26
Yale	85	93
	377	361

The figures from Atlanta are not yet at hand and those of Pacific exclude special students. It thus appears that three of the seminaries have gained fourteen, while four have lost thirty, making a net loss for the year of sixteen students. This decline represents too large a percent, and the total number of students is only 361. The figures cannot be explained entirely on the ground that seminaries in the West and South rather than throughout New England show growth this year, for Boston University School of Theology has 178 men and is one of the largest theological schools in the United States. A more correct explanation would trace the falling off to the fact that our New England colleges, which have been the standby for theological schools in times past, are not sending as many graduates into the ministry as in former times. The Congregationalism of the future depends in great part upon the number and quality of the young men in its Congregational seminaries today. How can the number be increased and the quality improved?

THE AUTUMN meetings of our State Associations indicate the trend of opinion and action on some important matters of common interest to all our Congregational churches. Sentiment is practically unanimous in favor of more systematic co-operation with other denominations. Federation is approved, with a vision of greater things beyond. The Colorado Association emphasized the necessity that Protestant churches should work together. Wherever the union of Congregationalists, United Brethren and Methodist Protestants was discussed, it was regarded with favor. In Northern California Prof. C. S. Nash and in Wis-

consin Rev. J. P. Sanderson read papers on this subject which were considered at length, the general plan of union being approved. This topic involves changes in our polity which also came under consideration in several of the associations. Here the trend is unmistakably toward better organization of the churches for united action in matters of common concernment.

THE STRONGER churches are being aroused to help the weaker. One way is to send the pastors who are leaders to spend a day or a week with the small

church or with a group of churches. State evangelism is being carried on by competent committees, as is done in Massachusetts. In the California and Dakota associations funds are being raised to provide for evangelists. Efforts are being made to safeguard the ministry and to raise the standard of its qualifications. In Wisconsin it is proposed that a candidate for ordination shall have either a diploma from a theological seminary or a certificate from a committee of the state conference as to his scholarship; and also a certificate as to his general fitness for the ministry from the local convention in which he proposes to be ordained. Several associations have appointed ministerial bureaus to attempt to do substantially what is done by the United Brethren through their standing committees. Some higher appreciation of our theological seminaries may be indicated by the action of a number of associations calling for a conference of Congregationalists to consider what use ought to be made of Andover Seminary. One association declares that a united appeal from all our benevolent societies will bring united support for them all, indicating that it is high time that the societies should agree on an apportionment plan.

THE LARGEST LOCAL CONFERENCE in North Dakota has voted to be self-supporting, raising within its bounds the money needed for its home missionary churches. This is perhaps an illustration of a movement which may reach large proportions. The newer states are arriving at stages of maturity where they are able to administer their own home missionary work. Northern California and Minnesota observed the semi-centennial of their state associations last month. In fifty years our churches in Minnesota have increased from eight to 218. In a quarter of a century Congregational churches in North Dakota have increased from one to 121. Last year forty-one Sunday schools were organized

and seventeen churches, while nineteen churches came to self-support. This seems to be the banner state for church growth. A study of trends and movements as indicated by our church news columns shows definite and large advance of Congregationalism in some sections of the country and its constant evolution into more compact but vigorous life. These news columns are carefully prepared from week to week to exhibit this growth.

THE SIXTY MEN whom the Massachusetts State Evangelistic Committee has induced to offer their services to fellow-pastors this coming season, represent all portions of the state, and varying ages and theological attitudes. They are ready to give from five to ten days apiece, and the results of such work last year fully justified this pastoral-evangelism, than which there is no better form of evangelism. It is good that three-score men at least, about twice as many as were available last year, have thus definitely promised to give their services without any other charge than their traveling expenses. We hope to see a large number of churches enriching the spiritual lives of their members and reaching forth to outsiders through such measures. All requests for these workers should be sent to the state committee, Room 610, Congregational House, Boston.

MAINE is being aroused to the necessity of a thorough probing of the Holy Ghost colony at Shiloh, and Governor Cobb has promised to consider carefully a strong petition which has been presented to him asking for such action. Journalists of repute who were permitted to see Mrs. Mary Baker Eddy in her home in Concord, N. H., last week had ocular and aural proof of her existence in a state of senile feebleness, but were not permitted to ask questions freely, and one question—Does any one else besides yourself administer your property and attend to your business affairs?—which her attendants agreed should be put to her, was not answered. The New York World continues its charges against Mrs. Eddy—producing last Sunday the written charges of the literary executor of the late Rev. J. Henry Wiggin, that it was he (Wiggin) who revised and rewrote Science and Health for Mrs. Eddy. Mark Twain has been drawn into the controversy with Christian Science again, by this latest phase of the matter, and the interesting announcement is made by him that a book by him on the Christian Science movement considered as a sham, has been written and will be published.

His magazine articles in the *North American Review* dealing with Mrs. Eddy are scarce, save as they exist in library files of the magazine. So far as possible they were suppressed by Christian Scientists, and there always has been much wonder why they did not appear in book form.

CITIZENS of New England during the next decade must face and settle the problem of providing adequate funds for their higher institutions of learning, if these are to compete on former terms with the rapidly-growing, richly-endowed and state-supported institutions of other sections of the country. This support may be positive and it may be negative. Negatively it may be by a decision to do nothing in the way of hostile or discriminating legislation which shall tax such property as the institutions now have or may acquire. Positively considered it may come either through more generous giving on the part of private citizens or by an extension of aid from state treasuries comparable in kind if not in degree to the lavish support which the state universities of the Interior and West are receiving.

A DECIDED MOVEMENT is on foot, arising from local irritation in college towns, to bring about legislation which will add to the tax burdens of Massachusetts colleges; and Connecticut is not without sentiment of the same kind. The conference of college executive officials held in New Haven last week came to a clear and decided opinion that the New England colleges as a body must resist the slightest concession to any imposition of new burdens or the withdrawal of any time-honored rights, and there they will stand, announcing even now that if there must be readjustment in order to rectify local inequities, the commonwealth as a whole will be expected to make good whatever is taken by the college towns. Prior to any facing of the general problem, it is open, of course, to all colleges so to dispose of property unused and unusable by them as to increase the list of local, assessable property. This Yale is doing in New Haven with marked betterment of local feeling toward the institution; and an equally marked gain to college income, since the proceeds of the land sold has been put in New York City mortgages.

IF MANY of the prominent pastors in our denomination who formerly were Methodists were to be asked why they became Congregationalists they would reply in terms not unlike those expressed by a Michigan pastor in the *Michigan Christian Advocate*, discussing the presiding eldership cog of the Methodist wheel. He says, "Only democratic America has a monarchical Methodism. Monarchical England has a democratic Methodism." He points out that throughout the British Empire Wesleyanism accomplishes all and more in some respects than American Methodism without the appointed officers of American conferences. There, he says, "pastors and people make their own arrangements and conduct their own affairs." The Congre-

gational democratic leaven is working everywhere, and while we may need supervision and co ordination in our own denominational work we will do well to abide by that in our polity which makes our pastorates attractive to individualists in other sects who revolt against absolutism in ecclesiastical government.

THE DOSHISHA is the largest Christian educational institution in Japan. Yet its library is small and antiquated. Rev. Sidney L. Gulick is professor of systematic theology in the theological department of the Doshisha, and for his personal library Dr. T. T. Munger of New Haven has raised \$500. The other professors and the students equally need to have access to an adequate library of modern books. Mr. Gulick writes that "it is of the highest strategical importance that our native English-reading pastors and workers be well supplied with the most effective, recent, constructive and critical thought the West has to offer them." An informal committee, consisting of Dr. Munger, Dr. George A. Gordon and several other ministers, have issued a letter requesting contributions for this necessary object. The American Board has no funds available for it, but the committee with its own treasurer will act through the Board. It seems certain that a prompt response will be made by many persons to this request, which offers an opportunity to serve permanently and effectively several hundreds of Japanese students in an institution planted in Japan by Americans. Checks should be sent to Mr. Edward H. Chandler, 3 Joy Street, Boston.

FURTHER north than any other explorer and to within 87 degrees 6 minutes of the North Pole, Commander Robert E. Peary, United States Navy, has penetrated. He sailed in the stout ship *Roosevelt*, July 18, 1905, and the last previous word came from him in August of that year when he was at Etah, North Greenland. Last February he and his crew got to the limit of their push north, and then began to drift eastward. Defeated again, Peary's friends announce that he will venture again, as soon as his ship can be re-stocked and the requisite funds gathered. One cannot but admire the tenacity of the man and the willingness to endure and risk all, for what at best is a relatively worthless affair to humanity. We suspect that Walter Wellman with his airship will hover over and alight at the Pole long before any explorer traveling by sledges over snow and ice makes the objective point; but even Mr. Wellman has had to defer his flight north, difficulties in the way proving greater than had been supposed.

THAT ANCIENT symbol expressing the Christian faith, known as the Apostles' Creed, has been often cited as a statement which all Christians can accept. But even before the days of theological controversy which disturbed the churches of the last generation, various clauses of the creed were interpreted by different Christian bodies in widely differing lan-

guage. Mr. E. M. Shepard, counsel for Dr. Cressy, declares that unless he can be permitted to put his own interpretation on the phrases concerning the virgin birth and resurrection of the body he cannot remain in the Episcopal Church. A writer in the *London Christian World* shows by quotations from catechisms and other Church authorities that three clauses of the creed, if expressed in terms as interpreted by different churches, would antagonize one another. The Roman Catholic Church teaches that the phrase, "He descended into hell," means that Christ went into Purgatory, the Anglican that he went to Paradise where souls were detained till he should lead them into heaven, the Presbyterian that he continued for three days in the state of the dead. "The Holy Catholic Church" is to the Romanist the Roman Catholic Church and that only. The Anglican holds that the church he represents is included, but that the Holy Ghost "does not make his home in any dissenting sect." Dr. R. F. Horton, speaking for the Free Church, says that the Church as described by the Roman and the Anglican is neither holy nor Catholic. As to the phrase, "the forgiveness of sins," the Roman Catholic holds that the power to forgive is committed to bishops and priests only, "and sins can only be forgiven through the sacraments." The Anglican declares that "all sin, actual as well as original, is washed away by baptism." The ultimate principle of Protestantism, said Dr. Dale, is "the direct access of the soul to God—the direct access of God to the soul." An assembly of members of these various communions might say the words of the Apostles' Creed in unison, but if they were to say what they mean by these words, what a discord they would make! The unity of the Christian Church can never be based on uniformity of belief.

THE FEDERAL Department of Justice is aiding the Japanese in San Francisco in their contest with the Board of Education. The board stands on the state law which orders segregation of Asiatics, and the Federal Government stands on treaty pledges made to Japan, which it will ask the court to place above state law, in accordance with the plain intent of the Constitution. Obviously if this extension of Federal authority is decreed, as we believe it should be, it will make still further against the states rights theory which Calhoun taught the South, and have its bearings on the Negro question. Naturally, therefore, Senator Morgan of Alabama is one of the first to attack the Administration for its new policy.—The general missionary committee of the Methodist Episcopal Church, made up of its bishops and some of its ablest laymen, in session at Buffalo, N. Y., last week, passed the following resolution, which will be only one of many such which American Christians will pass as the days go by:

We particularly deplore at this time the reported municipal action of San Francisco which discriminates against the subjects of a great and friendly Power—action which, if rightly interpreted by our Government, is in violation of our treaty obligations, and the more to our discredit, because directed against a people who have shown themselves

humane to their foes, a people in whose heart there has been for decades a growing regard for the American nation and under the strong protection of whose government Americans have found favor and safety.

OVERWHELMING REVERSES in English municipal elections for the advocates of extension of municipal activities and expenditure have

Political Omens in Great Britain

come, as the result of a reaction from excessive taxation. Tories, Liberal Unionists and Liberals who are taxpayers seem to have forgotten differences of opinion on imperial issues and national controversies and made cause for the multitude against the champions of privileges. This must have some though not necessarily a decisive effect on the Liberal Ministry's policy for future social reforms. The Ministry last week carried through the House of Commons the legislation demanded by the trades unions which exempts them from pecuniary responsibility or damages in trades disputes. The tenor of the amendments to the Education Act offered and already passed by the House of Lords is such as to give little ground for the hope, expressed in some English journals, that the Prime Minister and the Archbishop of Canterbury have come to terms on a compromise.

Root on Hearst and "Yellow Politics"

Speaking for the President of the nation last week Secretary of State Root framed an indictment of Mr. Hearst, the journalist and would-be governor of the Empire State and President of the United States, which, judged merely as a philippic, as a candid dissection of character and professional record, will always be considered a masterly revelation of what that kind of oratory may become when employed by a man of Mr. Root's caliber. Whether it will prove a vote-winning speech the verdict of Nov. 6 will disclose ere this is read, but it was generally considered during the interval between its delivery and the voting hour as responsible for a pronounced change of opinion among the voters, in part because of its representative quality as reflecting President Roosevelt's views, and in part because of its intrinsic merit as an argument and an arraignment.

The fact that President Roosevelt, with a great record of constructive reform behind him, said that he considered Mr. Hearst "an insincere, self-seeking demagogue," and that he would consider his election as governor of New York a "serious injury to the work in which he (the President) is engaged of enforcing just and equal laws against corporate wrongdoing," and that Secretary Root so exposed the shame and nakedness of Mr. Hearst as a prostitute of the high calling of journalism, must have some weight with voters. Secretary Root said with truth, "There is no ally of unscrupulous wealth so potent as the violent extremist who drives good, honest men and conservative men away from the cause of true reform by the violence of his words and the intemperance of his excessive proposals."

There are portions of this speech of Secretary Root, lost sight of in attention

to the more dramatic personal arraignment of Mr. Hearst, just as there have been sentiments expressed in recent speeches by Attorney-General Moody, Secretary Bonaparte of the Navy and other members of the Cabinet, which commit the Administration beyond all retreat to relentless prosecution of "the unfair and fraudulent devices of selfish greed," and to this position all candidates of whatever party are now being forced to come, so emphatic is the rising demand of our people for a code of corporation ethics which shall be as high as the code of honorable men in their personal affairs.

"The difference between our private and our public morality," said President Hadley of Yale University last week, lecturing on Modern Ethical Ideals, "is that public sentiment is clear in one case and obscure and self-contradictory in the other. In private life we despise in ourselves and our friends the things we condemn in our enemies. This makes our condemnation effective. In public matters, whether of business or of politics, our condemnation is too often that of the lips alone rather than of the heart. We condemn a man for succeeding when his success is detrimental to us; but for the most part we have identified ourselves with getting a little more money or a little more political influence which are so much like his that it takes the force out of their condemnation."

In short, says the president of Yale, reform must begin at home. Consistency must exist between word and deed. Slavery could not be fought by slave owners or hirers of peons, and corporation evasions cannot be denounced now with effect by a man who defeats litigation by shifty devices in corporation-making and juggling. Excoriating judgment by Mr. Root on his character cannot be denounced by Mr. Hearst, for his list of denunciatory epithets of public men excels anything ever known in American journalism, and the President does not hesitate to hold him responsible for the assassination of President McKinley.

Whatever the result at the polls this week in states where the issues drawn are those affecting the character of present officials—as in Pennsylvania and Massachusetts—or officials who are to be—as in New York—there is reason to believe that the net result upon our civic life will be good. Citizens are aroused over vital issues as they have not been since the Civil War. The pulpit is speaking in prophetic tones again, as Dr. Gordon's sermon in the Old South, and Dr. Cadman's in Central Church, Brooklyn, last Sunday showed.

The spoken and the written word of politics now glow with deep feeling. Differences of conviction divide families. Hon. Oscar Straus supports Hughes. His brother, Mr. Nathan Straus, supports Hearst. Partisanship is relegated to the rear and patriotism exalted. Candidates are subjected to searching scrutiny of their ethical record, personal and official, and there is all the anxiety and all the joy of a creative period in national life. Heroes like Roosevelt and Folk appear and "make good," and others appear, gain confidence for a time and prove weaklings unequal to the long strain, as Messrs. Jerome and Weaver.

It is a time of life, of motion, of con-

structive statesmanship, of adjustment of the political organism to new social ideals, of application of immutable laws of ethics to new forms of sinning, and a time of testing of democracy to see whether it can steer between the Charybdis of plutocracy and the Scylla of mobocracy.

The Reason for Churchgoing

We believe the desire is well-nigh universal to protect Sunday from the invasion of the daily routine of work. That further legislation will do this is doubtful. Sunday laws may restrain; they do not inspire. Without a community of persons who find in the day they make a Sabbath a spiritual inspiration which is peculiar to that day, public sentiment will not long continue to make Sunday a rest day.

Sunday depends for its distinctive atmosphere and vitality on Christians, not on legislators, and the chief influence of Christians in making Sunday a Sabbath is through public worship. It is not through their going to church but through their object in going to church. People may throng a church to hear some noted preacher, or famous choir, without doing a thing to hush the harsh summons to the working man to hasten through the door of the factory or to rush to the mine on Sunday as he must on the other six days of the week.

The one supreme object of church going is to meet God as he reveals himself to souls assembled in communion with him. Because that is not emphasized as it used to be, because that is not practiced as it used to be by those who profess to be Christians, the attendance on the churches is thinning out year by year. Men tire of or grow indifferent to hearing the same minister week after week, with rare exceptions, when that is the main object calling them to church. They can excuse themselves from meeting with their neighbors in the church, they see them elsewhere. When the young man who has for these reasons broken from the traditional habit of going to church, and finds resting at ease monotonous on Sunday morning, he seeks recreation in a walk, and from the walk he may find his way to the golf links or the excursion.

But those who have met God in the worshiping assembly and known by experience that he is to be found there as nowhere else cannot thus excuse themselves. Usually they do not wish to. They seek him with the longing or the joy of aspiring manhood, as did the Hebrew worshiper who sang of his soul's longing for God, to see him:

So as I have looked upon thee in the sanctuary
To see thy power and thy glory.

When Christians thus worship God together there is a sense of awe because of his presence in the community which draws others to the place where he is worshiped. The chief trouble with our church attendance is here. The great vexations of the ministry are here. The task laid on them is too great for any men. The greatest peril to the real value of Sunday as the weekly day of rest is here. It will not be a day of rest for all unless it is the day of worship for those who know God.

The greatest spiritual reformation now

possible can be brought about by each individual going to church to meet God and to worship him. It can be brought about by the congregation making the arrangements of the house and of the services with the one purpose to promote their influence on the whole being of every attendant to realize the presence of God. It can be brought about by the constant conviction and consciousness of the minister that he is called to preside over the assembly of those who gather to see the Supreme One whose humble servant he is.

The Christian Church is called to no duty so imperative at this time as to make the worship of its assemblies genuine, pure, earnest, habitual. It will thus draw into its services more than it can ever do by sending out messengers to call in outsiders to hear eloquent preachers or costly music.

Are Sectarian Colleges Desirable

That Christian faith may be cherished as dearer than life has been proved in this generation by men and women who have laid down their lives for the sake of it, and many religious denominations have had martyrs who have borne with honor the name of their own sect. But in these days a body of Christians holding their own peculiar tenets as dearer than life when compared with those of other Christian bodies with whom in a degree they fraternize is somewhat of a phenomenon. Yet the Baptists of Southern California offer themselves as a notable example of such devotion to Baptist doctrines as distinguished from other Christian doctrine. A proposition was made to the Baptist churches to unite with the Congregational and Christian denominations in jointly maintaining Pomona College as an undenominational Christian institution of high order. The Los Angeles Baptist Association of churches expressed their appreciation of this "most liberal offer," prompted by "unselfish motive and Christian generosity"; approved the "wise and persistent efforts" of Congregational churches "to establish and develop an institution of higher learning where the name of Christ is honored and sound learning inculcated." But the association felt in duty bound to decline the invitation to co-operate in Christian education, and believed it their duty to take up the burden of maintaining a distinctively Baptist college for Baptist youth, for the reason which it avowed in the following resolution:

That in our judgment God has placed upon the Baptist churches a sacred obligation in the matter of Christian education from which they could not escape if they would and would not if they could, and that such obligation cannot be discharged except under circumstances where they should wish an absolute freedom to teach the Word of God as we understand it, and to bring to bear upon the lives and characters of our young people such influences as would tend to the cultivation and perpetuation of the faith which we hold more dear than life, and while we recognize that such subjects are not those of direct college instruction, yet we realize that the religious atmosphere of college life is a most potent factor in molding the character and opinions of the student body and our first duty is to safeguard our children as far as possible from that which would endanger their adherence to the faith of their fathers.

In the spirit of this resolution perhaps may be found the reason why Presbyterians cannot be satisfied with the Christian education furnished by Colorado College, but have determined to plant an institution in that state which will emit a peculiar Presbyterian atmosphere calculated to cultivate and perpetuate the Presbyterianism which they "hold more dear than life." It was probably because of failure to appreciate the devotion which prompts such sacrifices that Mr. Carnegie did not include sectarian institutions in his provision of pensions for teachers.

Lessons from the Life of Christ

Christ on the Mountain and in the Valley*

We all have our moments of spiritual uplift varying with our capacity and our faithfulness, but it is hard sometimes to be sure whether they really serve for uplift or discouragement when they pass and leave us face to face with the hard realities and pressing duties of our lives. We sometimes wonder whether work in the valley would not be easier for us if there were no hours on the mountain top. But this is to look at the matter selfishly, as if our hours of spiritual joy were for enjoyment, not equipment. We must remember that if Christ had stayed upon the mountain for Peter's pleasure there would have been no healing for the troubled boy.

There was no reaction in the experience of Christ after that communion on the mountain top with the great departed prophets of his nation. He came down into the valley ready for the strain of the crowds and the heavy drain which the needs of the suffering made upon his sympathy and nervous force. The hour of vision was his hour of refreshment and left him strong for service.

In this Christ is in striking contrast with the two who appeared and talked with him that day. We think of Moses on the mount, talking with God and bringing God's law down to the people, but we remember also how one of his weakest hours was when he left the cloud and found the people worshipping God under the image of the calf. And with Elijah we remember not merely the top of Carmel where he challenged the priests of Baal in the name of God, but also the juniper tree under which he lay in utter exhaustion after he had fled from the face of Jezebel. In contrast with these heights of power and depths of discouragement we feel the steady self-mastery and courage of Jesus.

Of what use would our mountaintop visions be if they unfitted us for the valley? As Christ turned immediately from transfiguration to service, so we should be strengthened by our time of communion to undertake larger and better work. Spiritual privilege is a help to common days. At best our quiet times are but rests on the field between our strenuous hours. We can never dare to say with Peter: "Lord, it is good to be here. Let us make ourselves abiding places." For if we do, we shall find that the blessing has gone with our Lord down

*Prayer Meeting Topic for Nov. 11-17. Christ on the Mountain and in the Valley. Mark 9: 2-29. From transfiguration to service. Spiritual privilege as a help in common days. The use of memory and imagination. Prayer as a channel of power.

to the crowd who need him. It is good indeed for us to be where Jesus is, but we shall never find him long away from the needs and cares of men.

Yet we are not to think of our uplift times as something merely to be lived through and forgotten. Our experiences on the mount are permanent enrichments of memory and joy. The true art is to carry their wealth and warmth of feeling down into the valley of our common work. Such memories of communion are to be cherished. We may let a thousand hours of pleasure slip away, but not the hour we spent with Christ when he was transfigured before us and we heard him talking of the high things of his kingdom. And if our capacity is small for this kind of communion, by making the most of what we have, we can enlarge and deepen it. So we may swing in joyful balance from the quiet to the busy hours of life, following Christ in both and learning everywhere more of his character and power.

In Brief

Please note and heed the California appeal on page 623.

Rev. F. B. Meyer says that London's depravity surpasses Pompeii's. So does its goodness.

Scholars prove from the records of Hammurabi, king of Shinar and sixth king of Babylon, that "graft" is a very ancient practice among men.

That looks like real business—the new Young Men's Congregational Union of Chicago, described by Franklin on page 609. We like putting the religious element at the fore, as well as the evident good sense and definiteness of purpose on the part of the young men backing the movement.

The town of Andover was startled by a midnight shock last week which some attributed to an earthquake and others to an explosion, but which no one has been able to explain satisfactorily. The theological seminary was found to be still as firm on the old foundations as at any time within the last ten years.

Jewish journals properly are calling attention to the fact that Mr. Straus, the new Secretary of Commerce and Labor, is not an apostate Jew like Disraeli in England or Unger and Glaser in Austria, or only a Jew by descent like Dernburg in Germany and Sonnino in Italy, statesmen who have won cabinet positions with Christians.

Many of the religious newspapers are increasing their subscription price for the coming year. The *Christian Advocate* gives the sufficient reason that "during the last six years the wages of printers and the cost of materials, unitedly spoken of, have increased more than forty per cent." This increase must be provided for, or the papers must stop.

The call from Western Canada for clergymen has proved so alluring that Canadian religious journals of the East are beginning to point out that if the exodus from churches in the East continues serious injury to the Church at large will follow. Congregations without pastors multiply in Prince Edward Island, Nova Scotia and New Brunswick, since Westward the course of clerical prosperity takes its way.

A report just published by the Consolidated Mines Selection Company, a British organization, states that the market value of Witwatersrand mining securities depreciated about \$400,000,000 during the twelve months ending

June 30, 1906. That means great loss to many thousands of families who had hoped to make large profits and who have lost their investments. It is not yet quite time to record similar results of American mining ventures.

A British soldier guilty of murder in Malta, but now an inmate of the United States military prison at Fort Leavenworth for crimes committed while serving in our army under an assumed name, was discovered last week by the finger print system of identification. There are some structural characteristics of our physical frames that cannot be altered, and the scientific method of comparison of natural phenomena is aiding the cause of justice in this specific way. "Be sure your sins will find you out" takes on new significance.

There is a phrase in Rev. E. M. Chapman's book on *The Dynamic of Christianity* which is pertinent just now. He says, "Sporadic anarchy is one of the prices which, upon the present level of human imperfection, we must pay for epidemic freedom." The present is a time in State and Church, of restless, lawless endeavor, a time when new seats of authority are being sought out, new forms of institutional activity coming into being, and new alignments taking place, and like all such epochs it breeds its radicals as well as its mellorists.

The revelations of marital disloyalty and infidelity among the newly rich of Pittsburgh, Pa., during the past few years have shocked the country. Their influence in other ways has been pernicious. "Your Honor, we were money-mad from our association with millionaires," said a minor bank official of that city last week, just before receiving a sentence to eight years' imprisonment for stealing from a trust company. Money has been made thereabouts a great deal faster of late than there has been any corresponding spiritual and ethical growth.

The gains of Christian Science in some sections of the country and among certain kinds of people have led the *Living Church* to advocate the revival by "Churchmen" of anointing with oil as a means of healing the sick. The power of healing having been entrusted to the Church, this "Catholic" organ would have it exercised. If what is reported in the New Testament was done, it can be repeated now. Neither Nature nor human nature have changed; but our knowledge of how Nature acts and human nature re-acts has enlarged much as well as been clarified.

If in this country lawlessness perilously prevails, Germany offers an example of the opposite extreme. An unknown man who had secured the uniform of a captain in the army entered the town of Köpenick, assumed command of a dozen soldiers stationed there, arrested the burgomaster and treasurer, sent them under guard to Berlin, appropriated \$1,000 he found in the town treasury and disappeared. If an army officer breaks the law in Germany no policeman has power to arrest him, and if a thief can pose as an army officer he has a large opportunity to steal.

Bishop Gore's recent indictment of the Church of England as the church of the rich and of the "upper" strata of society moves the *Methodist Times* (London) to the admission that the Free churches represent the middle classes and that the Wesleyan fold has only been saved from class narrowness by the founding and maintenance of the great town missions; and it adds, "Until we can see a much larger infusion of the wage-earning classes in our church courts and offices we must share the condemnation passed on the aloofness of the Anglican communion."

The expression of humor is rigidly and sometimes painfully repressed in the editorial columns of *The Congregationalist*, in deference to the sensitiveness of some of our most esteemed readers. When it escapes in spite of our united editorial watchfulness and is de-

tected, we receive letters of sorrowful reproach, with intimations that we are dancing carelessly over industrial volcanoes, or have too little reverence for the dignity of humanity or are destitute of awe in the divine presence. Christian brethren, and especially sisters, do not lose patience with us. We are turning our eyes away from vanity just as far and as constantly as we can.

An important conference is soon to be called by the Congregational Education Society in the interest of careful and thorough consideration of the question of providing an adequate supply of trained workers for our foreign speaking fellow-citizens. Requests for such a conference have come from the Norfolk (Mass.) Association of Congregational Ministers, from the Chicago Theological Seminary and from other parts of the country and the purpose is to bring together a representative body that shall view the subject in all its bearings and with true regard to all interests concerned. This conference will probably be summoned for some date in November.

These are days of toleration for medical as well as for religious sects. At a meeting of physicians in Boston last week two eminent physicians discussed the points of agreement between the allopathic and homeopathic schools. Dr. R. C. Cabot of Harvard Medical School, allopathic, acknowledged that those of that school have been arrogant in calling themselves "regulars," and said, "I think we have receded from more false positions than you have." Dr. Walter Wesselhoft of Boston University, replying, gave hearty praise to the tolerant and liberal spirit of Dr. Cabot. Allopaths and homeopaths were a few years ago as far apart in their theories of medicine as Congregationalists and Unitarians were in their theological theories in the last generation. Yet now representatives of both schools consult together at sick beds and discuss amicably medical theories and practice at scientific gatherings.

Mr. Henry Arthur Jones, an eminent English playwright lecturing at Harvard University last week, attributed much of the unworthiness and low status of the stage today to the hostility of religious people—past and present. He repeated early attacks on Puritanism, made in his English addresses on the subject. While here he will find that modern Boston's attitude toward the theater is much altered; but he also will find an incurable disposition among Americans to discriminate against very much of the latest dramatic art of Europe, a discrimination which finds its expression in the recent words of Mr. William Winter of the *New York Tribune*:

The stage has indeed fallen upon evil days, when the apotheosis of a drunken ruffian is hailed as the Great American Play; when Richard Mansfield became the apostle of Ibsen; when the intellectual John Forbes Robertson elevates the inglorious banner of Shaw; and when Julia Marlowe, almost the only poetic and romantic actress of the time, devotes her ripe and splendid ability to the service of Suderman, Maeterlinck, and Mr. Gabriel (Rapunzel), of the Annunciation and the charnel house.

Personalities

Sir Oliver Lodge will address London Congregational ministers this month.

Joel Chandler Harris, better known as Uncle Remus, is to edit a magazine—*Uncle Remus's Magazine*.

General William Booth visits this country in February en route to Asia, and will labor here five weeks.

Prof. Andrew West of Princeton declines the presidency of the Massachusetts Institute of Technology, under strong pressure from Princeton to remain and develop its graduate school.

Thirty leading preachers of Philadelphia

signed an appeal to all the clergy of the city urging public use of the pulpit last Sunday in support of the candidacy of D. Clarence Giboney, candidate for district attorney on the City Party ticket.

The death of Congressman E. Rookwood Hoar of Massachusetts, son of the late Hon. G. F. Hoar, is another illustration of the sad fatality which seems to hang over the Hoar family, removing promising representatives of the younger generation at a prematurely early age.

The disclosures in the Parisian courts respecting the details of the married life of Miss Anna Gould and the impending scandal in the family of the Duke of Marlborough, whose wife was Miss Consuelo Vanderbilt, will point an additional moral against hasty alliances between American women with titled Europeans, a large proportion of which turn out unfortunately.

Rev. Dr. T. L. Cuyler of Brooklyn in anti-Hearst speech last week quoted Mr. Gladstone as saying to him in London when they met for the last time, "Your country is threatened with two dangers: one is your lax system of divorce, which saps the sanctity of the home, and the other is a plutocracy which can buy its way into legislative bodies and executive offices."

Prof. James Denney of Glasgow, who never will be charged with radicalism, in a recent address on *The Theological School of Today: Its Difficulties and Its Duties*, asserted that it was the duty of such institutions to train men to "send the searchlight of Christianity upon ethics." "The churches," he said, "must be in harmony with the forces that initiate moral and social progress." Only so can the Church grow in respect of the world and in self respect.

Santos Dumont, the famous Brazilian aeronaut, says that in ten years men will use the air as naturally as now they use roads, and for a society or business man to have an aeroplane will be as natural as it now is to have an automobile. Such locomotion he believes will be very much cheaper than automobilizing. Who will monopolize the air franchise rights? How will the police track criminals? What will become of railroads? These questions M. Dumont leaves to statesmen.

Swami Vivekananda of mixed memory, being dead, hath admirers who talk thuswise. We quote from a recent tribute to him by Swami Avedananda spoken in Calcutta and reported in the *Arya Patrika*. "He was an incarnation of divine wisdom in this age of commercialism. It was he who turned the tide of commercialism in a foreign land like America. . . . His writings stand today in the same estimation as the Bible stands before the Christians." Indeed! He was a "fake" who duped many Americans.

An American Minister in Australia

Rev. L. L. Wirt, pastor of Wharf Street Congregational Church, Brisbane, Australia, is the leader in the establishment and general superintendent of an Institute for Social Service which was inaugurated Sept. 10 with an address by his Excellency the governor and an attendance of many prominent officials of the government and clergymen of the different denominations. The institute has secured a large building, formerly a tobacco factory, rent free for five years, and includes a *crèche*, kindergarten, girls' club and various other enterprises for the working classes. Mr. Wirt, who went to Australia from our Pacific coast several years ago, writes that there is a very kindly feeling toward America, and that several vacant pulpits would welcome thoroughly furnished preachers from the United States. He says, "This is the finest climate in the world and a great country for those who like pioneering."

Straight Looks at Mission Fields and Problems

Current Events and Trends Bearing on the World's Evangelization

By PROF. HARLAN P. BEACH, YALE UNIVERSITY

[This is the first of a series of monthly outlooks upon the progress of the Christian movement in other nations which Mr. Beach is to furnish during the coming year. Mr. Beach has just assumed at Yale University the new professorship of the theory and practice of missions, for which important position his own missionary service in China under the American Board, his long and able guidance



HARLAN P. BEACH

of the Student Volunteer movement as its educational secretary, and his minute knowledge of the missionary field in general, make him rarely well fitted. His Geography and Atlas of Protestant Missions has given him high repute as a missionary expert on both sides of the Atlantic. In these occasional surveys he will select for comment each time a few of the large things that are happening abroad and he will also discuss questions relating to administrative methods and the supply and training of candidates.—EDITORS.]

Japanese in San Francisco Schools

What is your opinion concerning the attitude of the San Francisco school board toward Japanese pupils? I am asked. It reminds me of the Chinese proverb, "To carry wine and lead a sheep," an expression denoting entertainment of guests on a generous and liberal scale. But of a host who is shifty or "All talk and no cider," it is reversed to read, "Leading his wine and carrying his sheep." Our California friends have disturbed the status established by John Hay in China and by President Roosevelt at Portsmouth in a way that makes Russia smile and Great Britain move uneasily in her seat, while Japan and China nudge each other significantly and maintain a serene face. As public indignation in Japan hardens into loss of respect for her idealized Western sister and quondam helper, the San Francisco Board of Education snuggles up beside the state law and Secretary Root dismisses the Japanese ambassador at the close of a momentous interview with the diplomatic remark, "You're another." All this is worthy of the well-known optimist who shouted out cheerily to the horrified occupants of a skyscraper from whose roof he was falling with increasing velocity, "All right so far!"

What do I think of it? I don't think anything of it, though I do remember the excuse given in almost identical terms by a Japanese official who defended Japa-

nese American boycott agitators in China by the assertion that they were not the emperor nor even official Japan. The boycott came on and continued nevertheless. Japan is too important a factor in Asia to be irritated. If California's representatives or rather misrepresentatives would read our Daily Consular and Trade Reports with half the zeal displayed in their service of America's labor king and the worst element in their state constituency, an idea or two might penetrate their selfish little brains. Japan easily holds the hegemony in the Orient, which is our greatest future market.

Why not cultivate friendliness with this rapidly growing power and thus have an ally rather than a foe in the East? But such material interests ought to be a minor consideration. We pride ourselves on our great Declaration of the freedom and equality of all men. We then proceed to pen into a separate school those aspiring Japanese pupils who would learn of us. Why not do the same with the Italians, who are far more objectionable than the Japanese in many respects, or with the Germans and French? A million and a half immigrants coming annually to our shores are a serious menace unless they become assimilated, and the crucible of the public school is the best medium for blending into a useful amalgam these varied race elements. In the case of European immigrants we do this for our own national betterment. Let us do the same thing for our puissant neighbors of the Sunrise Kingdom, whose future we can ennoble by a national missionary movement of education and brotherliness of the Golden Rule order.

The Haystack Celebration

It is a pity to say a word in criticism of the superlative meetings of the American Board at North Adams and Williams town. Yet I am sure that I meet the wishes of not a few in calling attention to two or three defects of that wonderful celebration. We met around a shaft unique among monuments—the only one in the round world erected to commemorate a prayer meeting. But where was the prayer meeting? Certainly not where it was in 1806, at the forefront. True, it was ushered in with a flourish of trumpets at the opening session when the home secretary told us of the million which so largely grew out of prayer. Then it modestly retired behind the scenes to reappear only furtively and momentarily at the opening morning sessions and more persistently on Wednesday when the monument was surrounded most of the day by praying groups of young people.

Nothing has impressed me more when attending great missionary meetings in England than the larger emphasis placed upon prayer there, where it is an essential and prolonged feature of every meeting. Less is said to men in consequence, but more is said to God and to the soul.

There is another respect in which attendants at the Nashville convention last March could not fail to criticize

the North Adams meetings. Auditorium doors were always open, and men and women came and went, laughed and chatted, as if no speaker had any better message than the trifles over which they were snickering. If such irreverence and thoughtlessness cannot be stopped, speakers ought to be provided with megaphones. A third defect President Capen promised would be remedied next year. I refer to the small place given to addresses by missionaries and by native converts from our various fields.

With the exception of two impressive appeals which were given adequate time, the addresses of these men from the firing line were curtailed, truncated, or skeletonized, as the case might be. And what shall we say of our native brethren from across the sea? It is a shame and a loss to the Church that these men should be compelled to deliver their message while the sands of an egg glass are running down. The situation well deserved the covert rebuke of one of the Chinese speakers who remarked, "May I say one other word before I sit down—or rather before President Capen stands up." I hope that our president will write his promise in large letters on the first page of his 1907 memorandum book.

The Moslem Camel's Head

Doubtless few have noticed the recent petition of Indian Mohammedans, nearly seventy millions strong, in which they pleaded for representation in the councils of the empire. This is no more than other Indians are doing, but their plea was exceptional. Realizing that they are in a hopeless minority, they urge that representation, if it is granted to natives at all, be on the basis of creed and not of numbers, thus placing them on an equality with Hindus, who outnumber them three to one. Though the Secretary of State for India, John Morley, was credited years ago with having printed the name of God without a capital while he capitalized Mohammed, other considerations made him and Lord Minto regard this significant petition with deep concern. A Protestant power is brought face to face with the new Islam in its most progressive and enlightened form. To yield to this demand means injustice to India's masses, who are Hindus, and forebodes intestinal strife of a most serious character; for the new Islam is only part of Pan-Islamism and has in it the old militant spirit.

So far as missions are likely to be affected by the petition if granted, it would probably be in the way of restricted liberty for all Christian work, just as has been the case in Egypt and especially in the Egyptian Sudan. Whether the government yields to Moslem pressure or not, the petition should cause Christians to realize the danger of this Mohammedan revival and press the work for Moslems before conditions arise which will indefinitely postpone or make forever impossible the evangelization of this most important portion of the non-Christian world.

A Local Inquisition

A Story of the Discomfiture of Seven Austere Scots

BY IAN MACLAREN

PART II.

When Carmichael arrived at the meeting-place of the remnant he had a sense of a spiritual adventure, and when he looked at the seven gray and austere faces, he imagined himself before the Inquisition. His host—the brand plucked from the burning of the Establishment—shook hands with gravity, and gave him a vacant chair at the table, where before him and on either side sat the elect. After a prayer by an original seceder, in which the history of the Scots Kirk from the Reformation and her defections in the present day were treated at considerable length and with great firmness of touch, and some very frank petitions were offered for his own enlightenment, the court was, so to say, constituted, and he was placed at the bar. If Carmichael imagined, which indeed he did not, that this was to be a friendly conference between a few experienced Christians and their young minister, he was very soon undeceived, for the president of the court called upon Simeon's fellow-covenanter to state the first question.

"It is one, Mr. Carmichael, which goes to the root of things, for he that is right here will be right everywhere; he that goes astray here will end in the bottomless pit of false doctrine. Whether would ye say that Christ died upon the cross for the salvation of the whole world, and that therefore a profection was made for the pardon of all men gin they should repent and believe, or that he died only for the sins of them whom God hath chosen unto everlasting life, and who therefore shall verily be saved according to the will of God." And there was a silence that might be heard while the seven waited for the minister's answer.

When Carmichael boldly declared that the divine love embraced the human race which God had called into being, and that Christ as the Incarnate Saviour of the world had laid down his life not for a few but for the race, and that therefore there was freeness of pardon and fullness of grace for all men, and when finally he called God by the name of Father, the inquisitors sighed in unison. They looked like men who had feared the worst, and were not disappointed.

"Arminianism pure and simple," said one of the favored children of the Free Kirk, "contrary to the Scriptures and the standards of the Kirk. Jacob have I loved, Esau have I hated; a straight gate and a narrow way, and few there be that find it. And the end of this deceiving error which pleases the silly heart is Universalism—nae difference between the elect and the multitude. But there were ither questions, and our brother Mr. MacCosh will maybe put the second." Although it was evident hope was dying out both for Carmichael and for the inquisitors.

"Do ye believe, Mr. Carmichael, and will ye preach that the offer of the gospel should be made to all men in the congregation, and that any man who accepts that offer, as he considers, will see the

salvation of God; or will ye teach that while the offer is made in general terms to everybody with words such as, 'Come unto me all ye that labor,' it is only intended for certain who are already within the covenant of redemption, and that they alone will be enabled by effectual grace to accept it, and that for them alone there is a place at the marriage feast?"

"And I am asking this question because there are so called evangelists going up and down the land offering the invitation of the kingdom unto all and sundry, and forgetting to tell the people, if indeed they know it themselves, that it matters not how freely Christ be offered, and how anxious they may be to take him, none of them can lift a little finger in his direction unless by the power of the Spirit, and the Spirit is only given to them who have been in the covenant from all eternity."

Carmichael felt as if he were again making his vows before ordination, and any sense of the ludicrous which was a snare unto him and had tempted him when he came into the room, was burned out. He was face to face with a conscientious and thoroughgoing theology, against whose inhumanity and ungraciousness both his reason and his soul revolted.

"May I in turn put a question to you, sir, and the other brethren, and if you will answer mine I will answer yours. Would you consider it honest, I will not say kindly, to invite twelve men to come to dinner at your house, all the more if they were poor and starving, and to beseech them to accept your invitation in the most tender terms, while you only intended to have six guests, or shall I say three out of the twelve, and had been careful to make provision for only three? You would despise such a host, and, Mr. MacCosh, will you seriously consider God to be more treacherous and dishonorable than we frail mortals?"

"Very superfeecial," burst in Simeon; "there is no question to be answered. Human analogies are deceiving, for nae man can argue from the ways of man to the ways of God, or else ye would soon be expectin' that the Almighty would deal wi' us the same as a father maun deal wi' his bairns, which is the spring o' that soul-destroying heresy, the so-called Fatherhood of God. Na, na"—and MacQuittrick's face glowed with dogmatic enthusiasm, in which the thought of his own destiny and that of his fellow-humans was lost—"he is the potter and we are the clay. Gin he makes one vessel for glory and another for shame—aye, and even gin he dashes it to pieces it is within his just rights. Wha are we to complain or to question? Ane oot o' twelve saved would be wonderful mercy, and the eleven would be to the praise of his justice." And a low hum of assent passed round the room.

"After what has passed, I'm not judging that it will serve any useful purpose to pit the third question, Mr. MacCosh," said the brand from the Establishment,

"but it might be as well to complete the investigation. It's a sore trial to think that the man whom we called to be our minister, and who is set over the congregation in spiritual affairs knows so little of the pure truth, and has fallen into sae mony soul-enticing errors. O! this evil day; we have heard wi' our ane ears in this very room, and this very nicht, first Arminianism, and then Morisonianism, the heresy of a Universal Atonement and of a free offer. I'll do Mr. Carmichael justice in believin' that he is no as yet at ony rate a Socinian, but I'm expecting that he's a Pelagian. Oor last question will settle the point.

"Is it your judgment, Mr. Carmichael"—and there was a tone of despair in the voice of the president—"that a natural man, and by that I mean a man acting without an experience of effectual and saving grace given only to the elect, can perform any work whatever which would be acceptable to God, or whether it be not true that everything he does is altogether sinful, and that although he be bound to attempt good works in the various duties of life they will all be condemned and be the cause of his greater damnation?" And when, at the close of this carefully-worded piece of furious logic, Carmichael looked round and saw approval on the seven faces, as if their position had been finally stated, his patience gave way.

"Have you"—and he leaned forward and brought his hand down upon the table—"have you any common reason in your minds; I do not mean the pedantic arguments of theology, but the common sense of human beings? Have you any blood in your hearts, the blood of men who have been sons, and who are fathers, the feelings of ordinary humanity? Will you say that a mother's love to her son, lasting through the sacrifices of life on to the tender farewell on her deathbed, is not altogether good? That a man toiling and striving to build a home for his wife and children and to keep them in peace and plenty, safe from the storms of life, is not acceptable unto God? That a man giving his life to save a little child from drowning, or to protect his country from her enemies, is not beautiful in the sight of heaven? That even a heretic, standing by what he believes to be true and losing all his earthly goods for conscience' sake, has not done a holy thing—tell me that?" And Carmichael stretched out his hands to them in the fervor of his youth.

No man answered, and it was not needful, for the minister's human emotion had beaten upon their iron creed like spray upon the high seacliffs. But one of them said, "That completes the list, downright Pelagianism," and he added gloomily, "I doubt Socinianism is not far off."

The court was then dissolved, but before he left the room like a criminal sent to execution, a sudden thought struck Carmichael, and in his turn he asked a question.

"It is quite plain to me, brethren"—

for so he called them in Christian courtesy, although it was doubtful if they would have so called him—"that you have suspected me of unsoundness in the faith, and that you have not been altogether unprepared for my answers; I want to ask you something, and I am curious to hear you answer. There are many names attached to the call given to me by the congregation of St. Jude's, and I do not know them all as yet, but I hope soon to have them written on my heart. The people who signed that call declared that they were assured by good information of my piety, prudence and ministerial qualifications, and they promised me all dutiful respect, encouragement, support and obedience in the Lord. I have those words ever in my memory, for they are a strength to me as I undertake my high work. May I ask, are your names, brethren, upon that call, and if so, why did you sign it?"

As he was speaking, Carmichael noticed that the composure of the seven was shaken, and that a look of uneasiness and even of confusion had come over their faces. He was sure that they had signed and he also guessed that they had already repented the deed. It seemed to him as if there was some secret to be told, and that they were challenging one another to tell it. And at last, under the weight of his responsibility as president of the court, MacCosh made their confession.

"Ye must understand, Mr. Carmichael, that when your name was put before the congregation we, who have been called more than others to discern the spirits, had no sure word given us either for or against you, and we were in perplexity of heart. It was not according to our conscience to sign lightly and in ignorance as many do, and we might not forbear signing unless we were prepared to lay our protests with reasons upon the table of the presbytery. We gathered together in this room and wrestled for light, and it seemed to come to us through a word of our brother Simeon MacQuittrick, and I will ask him to mention the sign that we judged that day to be of the Lord, but it may be it came from elsewhere."

"That very morning," explained Simeon, with the first shade of diffidence in his manner, "I was reading in my chamber the Acts of the Apostles, and when I came to the words 'send men to Joppa,' I was hindered and I could go no further. The passage was laid upon my soul and I was convinced that it was the message of God, but concerning whom and concerning what I knew not. But it was ever all the hours of the day, 'send men to Joppa.'"

"That very afternoon I met one of the elders who is liberal in his gifts and full of outward works, but I judge a mere Gallio and he asked me whether I was ready to sign the call. I answered that I was waiting for the sign, and I told him of the words said to me that day. 'Well,' he said to me in his worldly fashion, 'if you will not call a man unless he be at Joppa you may have to wait some time, MacQuittrick; but, by the way, I hear that Mr. Carmichael is staying near Edinburgh just now, and there is a Joppa on the coast next to Portobello.'"

"He may have been jesting," sadly continued MacQuittrick; "and he is a man whose ear has never been opened, but the Almighty chooses whom he will

as his messengers, and spake once by Baalam's ass, so I mentioned the matter to the brethren. And when we considered both the word of Acts and the saying of this Gallio, we accepted it as a sign. So it came to pass that we all signed your call. But it pleases God to allow even the elect to be deceived; behold are there

not false prophets and lying signs? And it may be ye were not at Joppa." And when Carmichael declared with joyful emphasis that he had never been at Joppa in his life, MacCosh summed up the moral of the call and the conference. "It was a sign, but it was from Satan."

(The end.)

Changing Views and Methods in Great Britain

By Albert Dawson, English Editor of The Congregationalist

To the Salvation Army belongs the credit of being the modern pioneer in effort to justify the real or nominal creed by actual, indisputable works. Though the prospect of harps and crowns, pearly gates and golden streets, and other good things, on the one hand, and the menace of fiery torments on the other, have not been without their effect in swelling the world wide ranks that General Booth (God bless him!) commands, the success and strength of the Salvation Army as a whole has been due to its beneficence, its social work, rather than to its lurid theology. The Wesleyans, from whom the General sprang, were the first to follow in his wake, not foot for foot, but substantially, by utilizing the magnetism of music, by conducting services in commodious halls, instead of in formally consecrated, cramped churches and chapels, and generally by resorting to unconventional methods, and, be it confessed, by seeking to make people happy and comfortable.

Thus we have central missions in the large cities and towns, some of them costing as much as half a million sterling and usually comprising a magnificent auditorium, planned like a theater, with drop-seats, balconies, orchestra, etc., numerous smaller halls and rooms and also on the ground frontage shops the rents of which constitute a substantial income. Sunday services, with popular addresses, vocal and instrumental solos, as well as congregational singing, Pleasant Sunday Afternoons, weekday concerts, lectures, clubs, reading-rooms, playrooms, even smoking-rooms and lounges, are features of this remarkable development of religious activity.

Baptists and Congregationalists are decorously moving in the same direction. Rev. Thomas Phillips, a zealous Welshman, has converted a "down-town" Baptist church in Bloomsbury into a center of life and activity. Rev. C. Silvester Horne, ably seconded by Rev. Thomas Holmes, has along the lines of the institutional church achieved a brilliant solution of the problem of Whitefield's which long baffled London Congregationalists. In Pentonville, Claremont Chapel—now Hall—has been, on a smaller scale, similarly transmogrified, under the leadership of Rev. F. W. Newland, and another Congregational Mission has just been started in South London, thanks to the munificence of Mr. W. H. Brown, a wealthy Congregational banker.

Meanwhile Browning Hall in South and Mansfield House in East London, continue their specially valuable settlement work, under Congregational auspices. Even the Presbyterians are cautiously moving along institutional lines, while individual churches of all denominations, Anglican included, are making efforts in the same direction.

The development of institutionalism is undoubtedly far and away the most marked feature of religious life in this country at the present time. It tends to knock down denominational barriers and also to reduce to a minimum theological distinctions.

While we are all agreed that the hungry should be fed, that dull lives should be brightened, that opportunities should be provided for the healthy enjoyment of leisure, we remember that a man's life consisteth not in the abundance of the things or privileges he possesses. Some of us would like to see in some of these palatial religious establishments

rather more of the strenuous, self-sacrificing note, not in the leaders—they are literally giving their lives for others—but in the people they attract.

By all means provide a haven of rest for the hard-pressed and the toll-worn, but it would obviously be undesirable for young men or women, the day's work of the most of whom is not very exacting, to spend much of their time merely in chatting or reading light literature or billiard-playing or smoking; they ought to be stimulated along all lines of healthy self development, and also to devote at least part of their leisure to helping some less fortunate than themselves. All this is doubtless realized by the conductors of these institutions which are exercising a powerful influence upon the community, and the danger indicated, if it exists, is confined to a small number of them.

At this moment Rev. R. J. Campbell is bearing aloft the torch of the newer light more daringly than any preacher in evangelical communions. Mainly because of the frankness with which he insisted upon expressing his views, his correspondence column has disappeared from the *British Weekly*; and while the cessation of his sermons in the organ of British Congregationalism may be due to other reasons, the only periodical in which his pulpit utterances now regularly appear is the *Christian Commonwealth*. Mr. Campbell so startled the members of the London Congregational Board of Ministers by an address on The Changing Sanctions of Popular Theology that they devoted their next meeting to a discussion of it. The address (already referred to in *The Congregationalist*) showed the necessity of recasting our views of practically all the great Christian verities. The minister of the City Temple is, so far, one of the few men who have succeeded in combining great breadth with a power of popular appeal that attracts and holds crowds. His strength lies in the fact that he is not merely destructive, but when he pulls down only does so in order to reconstruct.

The success of men so different as Campbell and Campbell Morgan in the same city, illustrates the demand for various kinds of teaching. Dr. Morgan discreetly avoids some of the issues raised by modern criticism, largely confining himself to detailed exposition of the Bible as it stands, coupled with an active, social, beneficent ministry. Westminster Chapel today is a triumph of organization. An empty shell has been converted into a hive of fruitful industry, a multiplicity of agencies is at work, and Dr. Morgan, having subdued one of the most intractable areas of London, is now seeking fresh fields to conquer. Endowed with exhaustless energy he is extending his wonderful scheme of Bible schools and Bible lectures to various parts of London and the provinces. And here may be noted with satisfaction a marked revival of interest in the Scriptures. Schools of Bible study are springing up in all directions. If students will only approach the Book with open minds, not merely seek for confirmation of pet theories, great results may be expected.

Thus the world-process moves on. What a wonderful Bible, what a vital religion, what an amazing universe, what a transcendent God!

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

Sunday Schools

Secretary McMillen reports a great falling off in the size of the Sunday schools of some of the larger churches without good and sufficient reasons. Not long ago there were over 1,600 pupils in the Sunday school connected with Armour Mission. At present it has only about 600 pupils. The new pastor, Rev. Mr. Davis, will do his best to restore the school to its former membership and efficiency. Other schools have shrunk, according to Dr. McMillen, to 300 or less where formerly they were 500 or even 800. When these schools are brought back to their former size and have suitable officers and teachers there will be less difficulty than at present in reviving interest in the churches.

A Promising Movement

This is to be known as the Young Men's movement in Chicago and its motto is, "An adequate work by men in every Congregational church in Chicago." Rather more than a year ago a Young Men's Club was organized. Although its gatherings were full of interest its leaders have not felt that they were accomplishing just what they desired. By the invitation of the Bible class of the California Avenue Church, Dr. D. F. Fox, pastor, the club, Monday evening, Oct. 29, held its first meeting for the season in that church. The attendance was nearly 300. A report was given by Mr. Stevenson of the Presbyterian Church of the work which the young men in that church have begun. This is carried on in various ways, but chiefly through Bible classes thoroughly organized, with their own officers, but always so as to aid the Sunday school and assist the pastor. In the 102 churches connected with the Presbytery of Chicago there are now 103 organizations with more than 5,100 members. Since the organization of these classes the atmosphere of the churches has changed. The General Assembly has indorsed the movement and it is confidently expected that in a very short time not less than 450,000 men in the Presbyterian Church will be organized into Bible classes as in Chicago. At the convention soon to be held in Indianapolis more than 2,000 men have indicated their purpose to be present. It is the influence of this movement in the Presbyterian churches here which has created a desire among Congregationalists to employ similar means and secure similar results. The Presbyterians put emphasis upon prayer, Bible study and definite Christian work.

Monday night these young Congregationalists listened to two stirring addresses, one by Mr. Don O. Shelton, who insisted that the chief function of Christian men is to build up the Church and emphasized the fact that the work of the layman is indispensable. He urged the young men present to seek spiritual power through prayer and the use of their opportunities and to undertake something large enough and important enough to tax all their energies and to make them feel that they are doing something worthy of them.

Mr. Shelton was followed by Mr. F. B. Smith, who said that young men must not overlook the dangers to which they will be exposed or the opposition they will at once encounter. The 8,400,000 young men who do not go to church at all in this country will, he said, organize against the moral forces of the Church. We are losing even among Christians our reverence for the Bible and are becoming indifferent to the observance of the Sabbath. Then there is the overstatement of the sociologists who seem to fail to see that individual conversions are indispensable if their aims are to be realized, and the tendency to turn everything into mirth as if seriousness and earnestness in life were not of the first importance.

Mr. Smith urged his hearers to take a heroic stand and give their message from Christ just as it is, and remembering the difficulty of the work, the opposition they will meet in it, the patience needed to carry it forward to press on to the victory which they will win at last.

Since the beginning of the year organizations into Bible classes and young men's clubs, some large, have been formed in many of our churches. Undoubtedly there will be organizations of some kind before the winter is over in all the churches in the association, and perhaps in the state. The young men are fortunate in their leaders and advisers. Mr. Lloyd E. Harter is president of the Young Men's Congregational Union, as it is called, and Mr. E. H. Burge, vice-president.

Indignation against the School Board

On Sunday Methodists, Baptist and Presbyterian pulpits attacked the Board of Education, or more specifically Mr. Louis Post's committee, for its refusal to recognize the 125 teachers who have passed their examinations and been recommended by Superintendent Cooley for advanced salary and for its failure to pay them what they have earned and been promised. Dr. Quayle, the Methodist minister who led in the attack the week before, spoke Sunday evening to an immense congregation thoroughly in sympathy with him. He pointed to the fact that it is the Federation of Labor with which the teachers' union is affiliated, which is opposing the payment of this increased salary. Monday evening an indignation meeting was held in one of the Hyde Park schoolhouses to protest against the action of the board and the spirit it is showing. Discussion was prolonged nearly six hours and charges pro and con were made by members of the board and Superintendent Cooley which are anything but comforting to taxpayers and lovers of the public schools.

The public will not permit the teachers who have worked in good faith to be cheated out of their pay. The resignation of more than one member of the board may be demanded. These appointees of the mayor are not encouraging to advocates of municipal ownership, for they are suggestive at least of the kind of men to whom the interests of millions of people and the use of millions of dollars would be intrusted. Just now it has come to light that municipal ownership has used up the earnings of the water department and that it is now nearly worn out and will require not less than \$10,000,000 for repairs and an up-to-date equipment. For this there is no money. Meanwhile there seems to be some prospect of an agreement between the traction companies and the city, in accordance with which the city railways can be put in order without danger of confiscation and the demands of citizens for improved transportation be heeded.

Death of Judge Gary

Joseph E. Gary, since 1863 judge of the Superior Court in Chicago, died suddenly at his residence Wednesday afternoon, at 2 o'clock. The day before he was in court doing his work as usual. He was born in Potsdam, N. Y., in 1821, and was in his eighty-sixth year at the time of his death. He was universally respected and trusted. Many lawyers and judges here regarded him as the ablest common law jurist in the country. He was certainly incorruptible and absolutely fair. All parties voted for his re-election as often as his term of office expired. Shortly before his death he fainted and then fell into a sleep from which he did not awake. He is remembered here and throughout the land especially for his decision at the trial of anarchists in 1886. By that decision he secured the undying hatred of their sympathizers and was often threatened with death. But it was the end of the reign of anarchy in Chicago.

The American Bible League

This body, organized two or three years ago in New York in order to defend the Bible against its critics, closed Wednesday a three days' conference. A branch league of about 100 members has been organized here, and will push its work in this vicinity. Judging by frequent references to the University of Chicago, it would seem that some of its friends think that Chicago is the battle center and that if critics here can be silenced those in other sections of the country need not be feared. Some of the able papers read at the conference were that on Inspiration, by Professor Townsend of Boston; on The Pre-Suppositions of the Old Testament Critics, by Professor Hall of the Episcopal Seminary of Chicago; and those of Professor Wright of Oberlin. The attendance Monday morning was large. Many of the ministers in the city were present. In the afternoon the attendance was smaller and dwindled to the end with the exception of Tuesday evening when the subject of archaeology was considered and its support of the statements of the Scriptures pointed out.

An outsider is tempted to ask why so few of the ministers of the city were constant in their attendance. Was it because they are uninterested in the defense of the Word of God? Or was it because they believe it needs no defense, that while accepting many of the conclusions of the Higher Critics and unhesitatingly rejecting others, they still believe that the Bible is the Word of God and that no attacks of men will weaken or destroy its authority? Or was it because they felt themselves out of sympathy with the spirit manifest by some of the leaders of the movement, were unwilling to indorse what seemed to some of them a movement which, instead of really setting itself to meet the objections which are presented to the old theory of inspiration, appears almost to beg the question by assuming the truth of premises which are the very matter in dispute? One thing is sure. Nowhere can be found a more earnest body of Christian men than are in the Chicago pulpits. Nowhere is there a more sincere belief in the truth of the Bible than among them. Many of them care little for Higher Criticism. Others feel themselves incompetent to deal with it. All of them are sure that from the Bible alone can they obtain for themselves and those to whom they preach any trustworthy knowledge of the way of life.

A New Pastor

Mr. Dubois Hunter was ordained pastor of the Tabernacle Church, Monday evening, Oct. 29. Dr. F. N. White was moderator of the council, and Dr. W. E. Barton preached the sermon. The church is having some difficulty in meeting its expenses. Its audience room is in the building occupied by the Chicago Commons. Dr. Taylor is nominally pastor, but the work of the parish and most of the preaching are done by an assistant. Mr. Hunter is young and enthusiastic and is not frightened at the hard work which he faces. The field has been very fruitful and there is no reason why, if it be thoroughly and wisely cultivated, it should not continue to furnish rich harvests.

Chicago, Nov. 3.

FRANKLIN.

Sec. F. K. Sanders of the Sunday School and Publishing Society begins Nov. 9 a series of lectures in Birmingham, Ala., under the auspices of the pastors of the district. The subject of the morning lectures is The Idea of God in the Old Testament. A varied range of topics is named for the evening. The purpose is to awaken intelligent interest in the Scriptures and stimulate their investigation. The course extends through seven days.

Shall Andover Seminary Stay or Go

Two Opinions on a Vital Educational Question Affecting the Whole Denomination

During recent months *The Congregationalist* has sought to keep its readers apprized of the various aspects of the discussion concerning Andover Seminary and the continued interest throughout the country in the subject justifies the further presentation of differing views, especially as the articles published below represent not merely their authors but groups of individuals who hold substantially the same positions. The article by Rev. W. E. Wolcott is the substance of a paper delivered before the Andover Conference at North Andover, Oct. 23, and it was received with so much favor there that *The Congregationalist* was requested by formal vote to print the paper. Mr. Wolcott has been a pastor at Lawrence for twenty years and a frequent visitor at the seminary. He is exceptionally well posted on its present condition. He is a member of the committee of five appointed by the alumni last June to confer with the trustees concerning the prospects of the institution. Mr. Cook, who champions the plan of removal to Cambridge, is a well-known Boston lawyer, a member of the Shepard Memorial Church, one of the five commissioners of the Boston Union Conference and is deeply interested in denominational affairs. Each writer disclaims speaking for any one but himself.

Removal Not the Remedy

BY REV. WILLIAM E. WOLCOTT

(The earlier portion of the address refers to the theological controversy which began in 1881 and to the general falling off throughout the country in the number of theological students. Both these causes have affected Andover and Mr. Wolcott goes on as follows.)

The attendance at Andover has come near to the vanishing point, and it is now proposed to attempt to put new life into the institution by removing it to Cambridge and affiliating it with the Harvard Divinity School. The plan proposed is an experiment and the outcome uncertain, and, whatever compensations might afterward arise, there would be a great immediate loss in taking the seminary away from the attractions and traditions of its present location. Before weighing the arguments for and against the scheme, it would be well to ask whether there is anything else in the organization of the seminary which operates against its success. If there is any other serious obstacle the effect should be tried of removing that obstacle before such precious interests are imperiled in a doubtful experiment.

In opening the catalogue of the seminary, we come first upon the list of trustees. These are also the trustees of Phillips Academy, which is the older institution. The founders of the seminary thought that one board of trustees would do for both schools. The board is not a large one, consisting of thirteen members. Those who are in a position to know testify that the deliberations of the board give no evidence of a divided interest, that all the members are heartily anxious for the success of the seminary, and that they give freely of their time and thought to meet the requirements of the trust.

But however cordially we recognize the business ability and large intelligence of the members of the present board, and however fully we give them credit for self-sacrificing devotion to the institution now under discussion, there is yet room for question whether the existing arrangement is wise. The trustees of Andover Seminary ought to be representative of the churches for whom ministers are to be trained. They should know intimately all movements of life and thought in those churches, the varieties of work that are being undertaken, the methods and organizations that are being used.

There should be pastors on the board who meet frequently and on terms of equality with their brother pastors, and who know what is said in ecclesiastical gatherings. Laymen should have place on it who are conspicuous as Christian workers, and who have an intense interest in providing the sort of pastors and preachers that the congregations need. Men should be on that board who are in the councils of our missionary societies and who are in touch with all healthful movements for reform, who could see to it that the seminary sent out men fitted to become moral leaders of the community at large.

The board as a whole should be animated by an evangelistic and missionary spirit. It should represent an aggressive Christianity. Its members should have experience on the firing line that they may know what training and equipment are needed there.

Connection with an educational institution need not be an absolute disqualification for service on the board, but the seclusion and idealism of academic life so unfit men for grasping the needs of the Church militant that this element should not predominate. Yet at least five of the present board are engaged in the work of education. One is a college president, one the principal of an academy, two are professors in theological seminaries and one in a university. When it is added that one other trustee is a retired clergyman living on the edge of a university campus, and that until recently yet another was a retired pastor suffering with the infirmities of age it will be seen that the task of keeping the seminary in harmony with the churches has devolved upon a small number of men.

As to the presence of educators on the board of trustees, there is manifest advantage in having the affairs of an academy directed by those connected with the colleges or universities for which students are being fitted. It has been unfortunate, however, that the existing arrangement has allowed the spirit and methods of Harvard Divinity School to prevail to such an extent in Andover Seminary. That seminary represents a denomination which has just raised a million dollars for foreign missions and which spends a million dollars a year in missionary work at home. That seminary is rich in traditions of the men of the Haystack and the Iowa band and other noble souls who have gone forth to labor among the needy of the earth.

The Harvard Divinity School calls itself an undenominational school. Some of its courses are taken by men still in the academic department, and it has a number of special students. It has not for a score of years graduated any class of more than seven students and few receive its diploma who are not fitting themselves for the Unitarian pulpit. Its standard of scholarship is high, but the institution is not noted for its spiritual warmth or its evangelistic zeal. The Andover board of trustees includes at present a Cambridge pastor who is one of the board of overseers of the university, a professor in the academic department and a professor in the divinity school. It is understood that the last named has been the most influential member of the board in directing the affairs of the seminary. Our National Council has expressed itself from time to time in favor of raising the intellectual and educational standard of the ministry. The traditions of Andover tend in the same direction, and under these combined influences the seminary has striven to give its students a scholarly taste and finish and familiarity with the latest researches and theories.

It would be ungracious to say that too much emphasis has been laid on this side of the work, but it seems to many that preachers

and leaders have not been developed. Scholarly equipment has overshadowed the pastoral qualifications. The Harvard standard of the ministry has already prevailed too much here and elsewhere, and our churches are turning to other denominations for their pastors. It may be that Andover fails to enjoy the esteem and co-operation of the churches by reason of the fact that it has given more attention to the critical than to the inspirational, and has failed to appreciate the type of man that the times call for.

The lack of vital contact with our churches is especially shown in the neglect of the seminary to undertake any work for our foreign speaking population. It is not desirable that the entire plant of the seminary should be devoted to this work. Its main task should be, as heretofore, to provide an educated ministry for our American churches. But the training of workers among our foreign born residents comes also properly within its scope. Other seminaries recognize the imperative nature of this work. Oberlin has a Slavic department, and Chicago has departments for Germans, Danes, Norwegians and Swedes.

Many Finns have lately been coming to Massachusetts, an intelligent people, reared under Protestantism and Congregational in their affiliations. A Finnish pastor in Quincy had had some young men in his home to fit them for the ministry, but the work outgrew his accommodations. Opportunity was offered to the seminary to take up this work two or three years ago, but nothing was done. The Revere Bible School, a concern without endowment and not under exclusively Congregational auspices, has now taken up the matter. It has within its walls at present thirteen young men and two young women of Finnish birth who are preparing to give the gospel to their countrymen. And the splendid campus on Andover Hill contains eleven theological students, the authorities are saying that they must move because they can find no work to do in Andover, and one of the dormitories is occupied by students of Phillips Academy. The situation is a disgrace to the seminary and to the denomination.

There would doubtless be legal difficulties in securing a separate board of trustees, but it is not conceivable that, if all parties wished it, the courts or the legislature could not open the way.

Our suggestions for the immediate future are these: Get a separate board of trustees if possible. Let whatever board of trustees has charge of the seminary aim to send forth preachers and leaders rather than critical scholars. Let the seminary make the foreign work a part of its activities. If after these methods have been fully tried, removal seems inevitable, let the matter be taken up in the broadest possible way. It is said that conditions attached to the funds prevent any removal outside of the state. But there are four conceivable ways in which the seminary might be carried to Boston. It might be joined to the group of educational institutions on the Fenway, it might go to the North End where

settlement work is needed, it might be connected with some institutional church, or it might be affiliated with the theological school of Boston University. If it must be taken from Andover, let the trustees give to each of these plans the same full consideration that they are now giving to the Harvard proposition. But we are not yet convinced that the seminary cannot succeed in its present location.

The Gains by Removal to Cambridge

BY FRANK GAYLORD COOK

Much more is demanded in the education of ministers now than formerly. Whole departments of study—for example, sociology and pedagogics—have sprung up which bear so close a relation to the functions of a minister that he needs to study them to be fitted for his work; and yet the foundations at Andover did not contemplate these studies and cannot adequately provide for them. Moreover, such studies inevitably lead the student to a closer study and contact with his fellowmen in mass. Neither of these modern needs in the education of a minister can be satisfactorily met by a location in the country. For even in these days of express trains and electric cars the fact that Andover is distant twenty-three miles from Boston, or at a less distance from smaller cities, is seriously discouraging to city mission work by her pupils. For regular attendance by them upon courses of instruction in those cities it is almost prohibitive.

That this isolation counts heavily against Andover seems clear from the small number of students she has had in recent years. In 1905-06, the total at Andover—16—was less than one fifth the number at the divinity school connected with Yale University in New Haven; and in the city of New York, Union Theological Seminary had 157 students, and the General Theological Seminary 124. In the former's catalogue it is said of the location: "It was the belief of the founders of the seminary that a large city offers, for the training of young men for the gospel ministry, advantages quite equal to those which attract so many here to prepare for the professions of law and medicine. Results have fully justified this belief." By reason of its location, Union Seminary has been able to affiliate itself with Columbia and New York Universities, and presents in its catalogue several pages of courses open to its students in those institutions. The General Theological Seminary also has become affiliated with Columbia University, and emphasizes this relation as a great privilege which its students enjoy.

Likewise in our own denomination, the Pacific Theological Seminary, opened in 1869, was removed to Berkeley, Cal., in 1901, and has been affiliated with the rapidly growing University of California, at that place. Its students are admitted freely to the library and the courses of the university. Into its curriculum have been incorporated the courses of nine of the university professors—"these men forming to all intents and purposes an associate faculty." So also the Divinity School at New Haven prides itself upon the fact that it is a co-ordinate department of Yale University; "its students enjoy all the general advantages of a university residence . . . the elective studies may be made up from divinity courses or from courses given in the university." Similarly Oberlin Theological Seminary profits from its association with Oberlin College.

This drift of the theological schools toward the universities is seen abroad. The Congregationalists in England have established Mansfield College at Oxford University, and have lately moved Hackney College from its location in the country—where it was all but dead—to Cambridge University. In Canada at Toronto, federated with the university, are various theological schools, such as Trinity College, Knox College, Wyuliff College, McMaster Hall and St. Michael's College. Again,

at Montreal, the location of McGill University, are the Presbyterian College, the Wesleyan Theological College, the Congregational College, the Anglican Diocesan College and St. Mary's College.

To move Andover Seminary to Cambridge, and affiliate it with Harvard University, would not only place it in line with this general modern movement in similar institutions, but would also give Andover some decided advantages over them in the natural and inevitable competition for students. It would then have the best modern privileges for the study of those branches allied with the study of theology and for intimate contact with the various phases of modern life.

Boston and its suburbs, which for practical purposes constitute one great urban community of over a million people is the metropolis and geographical center of New England. It is also a great center of literature, music and art. It is one of the greatest, if not the greatest resort for students of all classes, in the United States and contains many and varied leading institutions of learning. Approximately in the center of this great metropolis is Cambridge. Although already of easy access, it will be but about ten minutes from Scollay Square, when in two or three years its great system of subways—already planned and begun—is completed.

It is just at this central and strategic situation that Harvard College is located with its allied schools of science, law, theology and graduate study, its great library, its museums and its scholarly associations and attractions—the oldest and greatest institution of learning in the United States. The unsurpassed opportunities for study here afforded would be in a generous measure open to students in Andover Seminary, should it be moved to Cambridge—and almost without extra charge. Those opportunities are already enjoyed by the students of the two divinity schools which have had the foresight to settle in Cambridge—the Episcopal Theological School and the New Church Theological School. Their students are admitted to the Harvard Library and gymnasium, and to many courses of allied study. Often students while pursuing the regular curriculum of the theological school take in addition enough courses in Harvard to obtain the degree of A. M. With these schools and with Harvard University, Andover in Cambridge could maintain various forms of co-operation and mutual aid. Instances of such co-operation are described in *The Congregationalist* for Oct. 6, in the case of the three theological schools affiliated with the University of California.

To place Andover Seminary in Cambridge would mean much to the denomination. Congregationalism would be returning to its own. In Cambridge was formed the Cambridge Platform—the charter of our Congregational liberties. In Cambridge the Puritans founded their first college, and that too for the education of a devout and learned ministry. Here in this central, commanding situation should Andover Seminary be placed, to begin its second century—at last with adequate appointments and a full modern equipment—in the sacred and beneficent service of our New England churches.

These churches constitute about twenty-eight per cent. of the Congregational churches, and contain about fifty-three per cent. of the active Congregationalists in the United States; and never have they needed such service more than they do now. Though doubtless due to several causes, of which the decrease of candidates for the ministry is but one, still the proportion of vacant pulpits in our New England churches is a significant and ominous fact. That proportion in Vermont is seventeen per cent., in New Hampshire twenty one per cent., and in Maine twenty-nine per cent. In New England as a whole it is about fifteen per cent. It is high time to build up all along the line; and nothing would so much encourage and strengthen the denomination as a whole, and the New England churches in particular, as

thus to give them in their educational and social center a modern, fully-equipped school for their spiritual leaders. Thus may be preserved the precious memory and work of that long and distinguished line of Christian fathers, including Leonard Woods, Moses Stuart and Edwards A. Park.

Rhode Island's Fall Conference

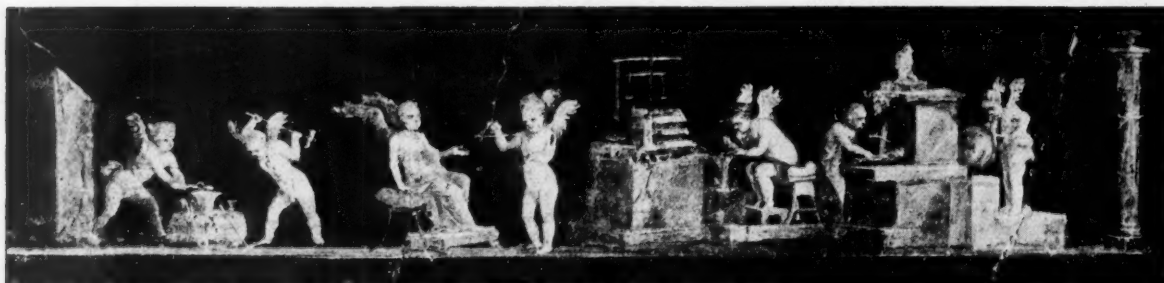
On a gray day, with the first shrewish touch of winter in the air and bleak November clouds sounding across October's skies, the conference gathered into the noble, ancient church at Slatersville, noting with pride that, though the village wears everywhere the evidences of waning glory and many stately residences bear the shabby touches of an evil day, the "meeting house" is still as beautiful as when its palmy period crowded even its galleries uncomfortably full, while the Slaters lorded it over all northern Rhode Island. However, the diminishing flock rose to the occasion with traditional energy and the welcome was as hearty, the tables as abundant as of yore. The feasts of secular things, by one of time's odd revenges, were held in that Episcopal chapel erected several years ago despite the strenuous protests of the association and which Rev. Albert Dinnell—the present pastor—has lived to see "cease to be a rival and become a convenience." It has now fallen to the ordinary uses of any country "hall," though several emphatic posters, warning the visitors that "no rag time dances will be tolerated," served to keep the younger brethren in order.

"A most inspiring meeting" was the universal verdict. Business being strictly forbidden, the speeches began with full rush soon after Assistant Moderator Rev. M. L. Williston was in the chair. One session was given to an able presentation of the foreign field by Secretary Hicks.

The general subject *The Modern Church, What It Is and What It Should Be*, sounded two constantly-recurring notes, one the supreme, superb call of this decade, "Back to Jesus Christ, the Son of God"; the other, ever underlying, oft recurring, the passionate cry of men's hearts for higher ideals of life, rendered bitter and yet energized by that surge of feeling just now sweeping the state, against Bossism in general and Braytonism in particular. It trumpeted out of every address. Rev. J. H. Yeoman found *The Modern Lack of the Evangelistic Spirit* caused by the strenuous life of the hour, class distinctions and unnecessary criticism of the Bible by Christian scholars. The audience, stirred by the fervor of his faith, listened delightedly to the sanity and clarity of Rev. J. A. MacColl's declaration that *Modern Science in the Pulpit* should be subsidiary to the preaching of the gospel; did not necessitate either a specialist or a teacher of geology and biology fronting the pews. Hon. W. E. Ranger followed with a lively discussion of *The Strain and Temptation of Modern Living*, believing the world very much the same old, temptation-beset planet as ever, though in the tension of modern life the evil rises to the surface. Rev. A. P. Fitch of Boston, a stranger to his audience, captured it at once. His address on *The Outlook for Twentieth Century Christianity* was profound, convincing, tender, rising at the close to superb eloquence and optimism. The church has outgrown its former theological shell, but must build its more stately mansion out of positive belief. Our cardinal heresy is avoidance of dogma. We must become a community of those saved from selfishness to service.

Those who remained, despite the rain, to hear Rev. A. E. Krom's epigrams sparkle and snap were glad indeed. With deft surgical phraseology he dwelt on the symptoms of weakness in the church, placed his finger on the cancerous growth—loyalty to an institution rather than an ideal; lifted his voice, at last, to that grand bugle call, "Back to Christ!"

J. C. A.



Cupids at the Forge, Pompeii

Pictures in the Nursery

By Mary Alden Hopkins

The walls of the downstairs rooms and the sleeping-rooms upstairs were decorated with pictures pleasant to look upon, but the good taste which had chosen them had evidently fallen exhausted at the threshold of the nursery door. For this room could boast of only miscellaneous pictures, crowded out of the other rooms, and advertising cards—smirking ladies who recommend a certain brand of tooth-powder and energetic children lauding the virtues of various soaps. The thought had not come to the parents in this house that the pictures with which children associate day after day exert a silent influence upon the development of heart and mind.

Certain classes of pictures may be immediately counted out as inappropriate to nursery or playroom, such as the nightmare visions of Doré, gory battlefields, famous deathbeds, the martyrdom of saints, the loves of the gods and all forms of modern art that are bizarre, faddish and passing. Children care little for views of famous buildings or for scenery, unless it be a striking picture of some strange country. Whatever picture is chosen should be cheerful, for a child is susceptible to sorrow; the tragedy of a sick animal or a little lost boy is painful to contemplate, and even the haunting sadness of a face may bewilder and depress.

In order that the little one may enjoy his pictures they must be hung very low down on the wall, within reach of both eyes and fingers. Then as the child wanders crooning about playroom or nursery on endless, leisurely journeys, he can pause to smutch the protecting glass with sticky fingerprints, for the inquisitive little forefinger helps the eyes a wondrous deal in the business of seeing. As the child grows taller the pictures can inch up the wall.

When a baby is old enough to understand something of the relation between the flat lines and the object reproduced, he is first attracted by bright colors and then by his recognition of a familiar object—a boy, a cat—and as he grows a little older and his mental grasp strengthens, he clutches at the pictured hint of a story.

A picture must have at least one of these three qualities—color, familiarity, story-hint—to appeal to a child, but it must have in addition lasting art value before it is deserving of a place on the

nursery wall. The child's own art taste at this time is that of the primitive man, and must be tactfully trained and developed up to the standard of civilization. The pictures while they please must still hold in reserve some beauty which he can grow to appreciate.

Left to his own guidance, his love of color will seize upon advertising cards and posters, just as his preference in the choice of clothes leans toward the brilliant and fantastic. These bright prints may be allowed him for amusement as at times he is permitted to prank himself out in grotesque toggery; they are permissible as temporary playthings but not as permanent art standards.

The art of reproducing color limps so far behind that of line reproduction that colored pictures worthy of being bought and framed and hung on the wall are hard

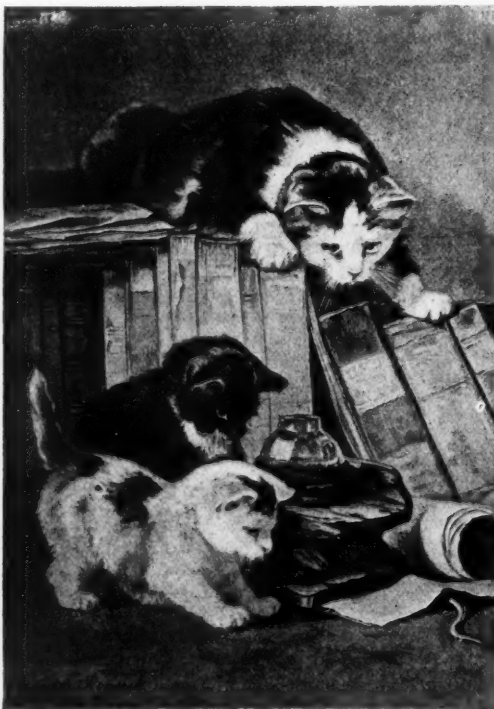
interest. Tinted Japanese photographs are suitable when the subject interests a child—perhaps a girl in a jinrikisha or a boy writing at a queer low table. One must take care to get truthful representations of Japanese customs and not faked reproductions made, perchance, in America. Artistic lithographs and colored prints can sometimes be obtained, but unless they are selected with great care the child will outgrow them.

Outside of color, in photographs and photogravures, the choice is rich. Most parents will select first a Madonna, to the full satisfaction of the child. Even a baby recognizes and points out "ma-ma-ba-by," and as the child grows older and learns the beautiful story and appreciates the wonderful art, the picture becomes dearer yet. There are, too, many illustrations of Old and New Testament incidents, each one a story; for example, Fra Angelico's Journey into Egypt, where the Holy Family travel among wondrously symmetrical hills and neat wild flower beds.

For little children there are the ever-welcome animals, and big children like them, too. One thinks immediately of Landseer's dogs, especially the piquant Dignity and Impudence, of Rosa Bonheur's Head of a Hound, Barye's lions and of Henrietta Ronner's Cats.

Beside animal friends, children love the pictures of other children, and far better than the insipid "ideal" heads which come and go in fashion are the portraits painted by master painters. Could any pictured playmate be more congenial to a little boy than Velasquez's Don Baltasar Carlos on Horseback, who in princely finery, his short legs and childish face in funny contrast to his dignified mien, bestrides a stout and spirited Andalusian pony? Or to a little girl than the same painter's portrait of Infanta Maria Theresa, charming little princess in hoop of royal size. The touch of romance in these little court people is a flick to the young imagination poised always a-tip-toe to be off to wonderland.

Children love detail—the cat on the hearthrug, the furniture, the open window—each article gives vividness to the story the picture is telling. Peter de Hooch's paintings are delightful in this respect, especially the one called A Dutch Interior. There is nothing striking in it at first sight, but on examination the



A Fascinating Tail, Henrietta Ronner

to find. The Pompeian prints of the frescoes of the House of the Vettii are exquisite in both line and color. The red border is a spot of brightness in the room and the doings of the charming little winged beings who industriously hammer at tiny forges, press out grape juice, deal in oil, and otherwise occupy themselves after the manner of man, are of endless



The Flight into Egypt, Fra Angelico

kindly mother, the quaint cradle, the curious bed, the long-skirted little girl, open a door into a strange foreign land. Millet's pretty picture *Feeding Her Birds*, is almost an ideal one in its story interest, its homely details, and withal its tender sentiment.

Grown-up people at work or at play out of doors, appeal to an active child. One would be quite sure, for instance, that a boy would enjoy Dupré's interesting painting of French peasants watching a balloon and some of Millet's field laborers.

These pictures are more or less costly when suitably framed, but if they are purchased slowly—perhaps one a year—the expenditure will be no extravagance. This deliberation will give time for careful selection and time, too, for the story of each picture and perhaps something about the painter to become a part of the nursery lore.

Naturally the pictures chosen will differ as the child grows older, yet no one of them will be cast aside. Ideally the nursery becomes first the playroom; and later, as the children grow up, a kind of library-sitting-room for their use. In the pictures on the wall one can trace this development, yet each is ever appropriate and pleasure-giving.

The Glory of Womanhood

And this is the glory of womanhood—surely no common glory—surely one which, if she rightly comprehended her place on earth, might enable her to accept its apparent humiliation unrepiningly: the glory of unsensualizing coarse and common things—sensual things, the objects of mere sense—meat and drink and household cares—elevating them, by the spirit in which she ministers them,

into something transfigured and sublime. It is the glory of her womanhood to consecrate the meanest things by a ministry which is not for self.—Frederick W. Robertson.

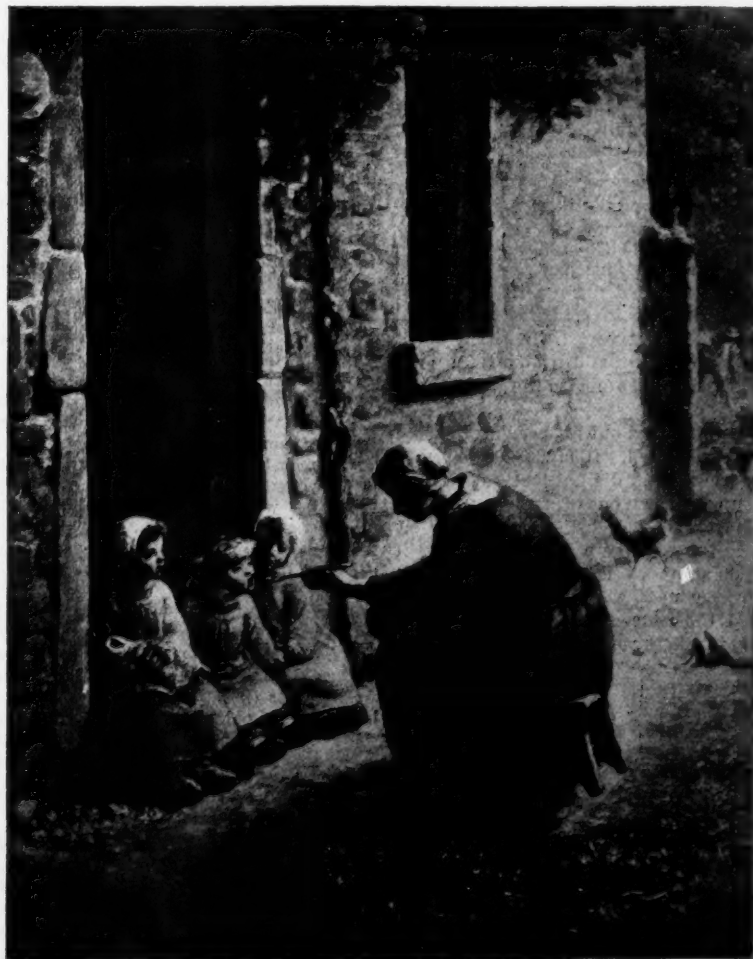
Flowers for Remembrance

All through her long illness her room had been kept a perfect bower with the flowers that were sent. She left us in the winter and there could be no grave until spring. We felt an irresistible impulse to keep flowers for her somewhere so we placed her photograph on the desk in our living-room where she had been wont to spend several hours each day studying, sketching or writing verses and in front of the picture a little glass dish which she had once bought as a present for Mamma. All through the winter this was kept filled with little growing things gathered from the woods she loved—ferns, vines, mosses and berries.

It was a great comfort. She seemed always near it. It gave us a blessed sense of peace and of oneness with her.

When the spring flowers came we laid a great many on the grave, but because she was so young—because she loved us so—because when she was with us she had been so very much alive—we could never speak of it as *her* grave. It is *our* grave, but we soon grew unable to speak of it at all. It represents something that is past and she is in the present.

Every day until frost we put fresh pansies in the little glass dish and in winter came again the ferns and mosses. On Christmas morning a neighbor who knew about it brought a little spray of hyacinths. She did not tell us where to place them, but we knew. It made the day a great deal easier. It is love that makes the flowers grow. God's love—and also our love—I like to think that it may be partly *her* love too. E. P. B.



Feeding Her Birds, Millet

For the Children

A Little Child's Hymn

FOR NIGHT AND MORNING

Thou that once, on mother's knee,
Wast a little one like me,
When I wake or go to bed
Lay Thy hands about my head;
Let me feel Thee very near,
Jesus Christ, our Saviour dear.

Be beside me in the light
Close by me through all the night;
Make me gentle, kind and true,
Do what I am bid to do;
Help and cheer me when I fret,
And forgive when I forget.

Once wert Thou in cradle laid,
Baby bright in manger-shade,
By Thy blessed Mother's care
Sheltered warm from wintry air:
Now Thou art above the sky;
Canst Thou hear a baby cry?

Thou art nearer when we pray,
Since Thou art so far away;
Thou my little hymn will hear,
Jesus Christ, our Saviour dear,
Thou that once, on mother's knee,
Wast a little one like me.

—Francis Turner Palgrave.

Toby's Red Rug

BY ETHEL S. YOUNG



HEKLA has finished sweeping the play-room, children," said Mamma. "Run in and dust your doll-house before Cousin Mabel comes."

The room looked bright and fresh when the children

entered. The sunlight was streaming in, and Toby, the big yellow cat, was washing his face on the window-seat.

Bessie danced up to him and hugged him. "You're going to be all clean, too, aren't you, Toby?" she said.

"But look at his bed," said Edith, pointing to an old red rug in the corner. It was so thickly covered with yellow and white hairs that very little red showed. "We can't have that dirty old thing here any longer," and going to the window she threw it out.

Toby stretched out his head and looked after it as it fell. It made a soft bed in the corner, but it did not look so comfortable upside down out of doors.

"Never mind, Toby," said Edith, "sit here in the sun like a good cat and we'll get you another bed by and by."

For the next half hour the children busied themselves with the doll-house. Every bit of furniture was taken out and carefully dusted, Toby watching all the while. When Edith came to the window to shake the best parlor carpet he eyed it eagerly. It was bright red. Probably she was going to give it to him to lie on. But no, she put it back into the house and moved in the furniture.

Next, the dolls were dressed in their best and set in state on the parlor sofa. At length all was ready.

"Now Frances and Rose," said Edith solemnly, "your Aunt Mabel is coming, and perhaps she will bring your Cousin

Clara to visit you: We are going to the train to meet them. You must sit still and keep your dresses clean while we are gone. If you don't," here Edith's voice sank to a whisper, "the Cat will come!"

This was a terrible prospect. The dolls sat as if frozen to their seats, their arms stiff at their sides. They meant to be very good indeed.

As soon as the children were out of the room Toby jumped down from the window-seat. He intended to find a good bed for his morning nap. He walked straight to the doll house and peered into the parlor. Sure enough, there was a red rug as comfortable-looking as his own. Standing on his hind legs he worked his front paws up and down in it. It was soft. He jumped into the tiny room.

The dolls fell flat on their faces. The Cat had come!

Toby turned around three times just as he always did in his own bed. He knocked down a table, and two chairs fell out of the house onto the playroom floor. Then there was more space for Toby. Curling up he purred himself to sleep.

By and by the playroom door opened. "O, O, O!" cried Edith and Bessie and Mabel. They came across the room with a rush and Toby jumped to the floor and ran out. It was impossible to sleep in so much noise.

"You poor darlings," cried Bessie catching up the dolls. "The horrid Cat has frightened you 'most to death."

Mabel and Edith gathered together the scattered furniture.

"Just see the carpet," exclaimed Edith. It was covered with yellow and white hairs. As they were brushing it they looked out. Below lay Toby on his red rug, fast asleep.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

84. GEOGRAPHICAL

It was a (1) ***** day late in November, when my friends (2) ***** and (3) ***** came to visit me with their wives (4) ***** and (5) *****; and as it was a cool day the ladies had on (6) ***** dresses. Our French friend (7) ***** came with them.

At dinner I used my best (8) ***** For the (9) ***** course I had (10) ***** and among the vegetables were (11) ***** beans. While the dinner was being served, some (12) ***** was spilled on Miss (13) *****'s dress, but she made light of it. After dinner we drank our (14) ***** and talked about some of the strange acts of (15) ***** and then drifted into a discussion of the merits of two Presidents, (16) ***** and (17) ***** and a great German leader—(18) ***** After dinner we all went (19) ***** As we passed a house, one of our party said, (20) "***** man there some money, and must pay him." Soon after, a man took a header over a (21) ***** ***** At once a lady took out her (22) ***** bottle, but found it empty, as the (23) ***** had fallen out.

Then we came to a ball ground, where some boys were enjoying the game through a hole in the fence. They let us (24) ***** too. For this, we gave the boys a bright (25) ***** Later, passing a cemetery, we saw a (26) ***** on which we read that a young girl

had gone to be with (27) ***** And her we asked a laborer how he kept the walks so clean. He replied, (28) "*****"

On our return we stopped in the park to see the (29) ***** One of the attendants told us we could (30) ***** bunch of (31) ***** grapes from (32) ***** which we did. Beside this we saw, in a cage, a mouse that had been captured in a land where the felines are so large that the (33) ***** We all said our trip was very (34) *****

A. A. J.

85. HOMONYM

I always go before, though I sometimes follow after,—

A paradoxical remark that may excite some laughter.

No one can live without me, yet many I neglect, You may clasp your hands around me, yet cannot hold me, I suspect.

Viewless, you often see me, and admire me greatly, too.

Now, mystic, can you tell my name and spell it right and true?

C. E. A.

86. WORD DIVISIONS

(Divide the first word and add an s to form the second and third.)

(1) I shall ***** your dire displeasure if I let * these ***** for you hate dogs, (2) but, ***** Belle will have them, and she is * ***** who has a will of her own. (3) She is always ***** on some novel scheme, and just now it is that we should all live * ***** so that the dogs can come and go as they please. (4) She has read some old ***** about the good luck dogs bring, and she will have it so; otherwise, I would never let one set a * indoors, but her wish ***** all discussion. (5) But she is a complete ***** in training dogs, so there are * ***** which dogs could have to make them unendurable which hers are not indulged in. (6) Especially a savage great Dane, which she imported herself from ***** whose kennel is more like a lion's * than a dog's house, and which ***** the limit of extravagance in that line.

DOROTHEA.

87. CONUNDRUM

You will tell me if you please, sir,
Why the leaning tower of Pisa,
And the over-hanging trees, sir,
On the border of the lake,
Do not hold their forms upright, sir,
But like drooping flowers at night, sir,
Or like owls that shun the light, sir,
All such humble postures take.

W. W.

88. NUMERICAL

4-2-11-8 17-3 19 is a river in Massachusetts. 1 5-6 is a weight. 17-18 14-15 is the king of beasts. 12-13 10-9-8 is another wild animal. 20-16 7 is a children's game. 24 25 21-26 27 34-29 is an ornate four-wheeled vehicle. 23 31-35-33-30 22 was an English scientist. 9 37 27 20-5-26 is one who prepares a paper for publication. 28 25 13 32-10-36 3 is a sign for an office.

Whole, of thirty-seven letters, is a well-known publication. L. M. OSBORN.

ANSWERS

80. Satinet, satine, satin, sati, sat, sa, S.
81. Charlotte Bronte—Jane Eyre, Rochester; Sir Walter Scott—Kenilworth, Amy Robsart; Dickens—Oliver Twist, Oliver Twist and Nancy Sykes; Dickens—David Copperfield, Micawber; Charles Major—Dorothy Vernon of Haddon Hall, Sir John Manners; Shakespeare—Winter's Tale, Hermione; Winston Churchill—Richard Carvel, Dorothy Manners; Hawthorne—Marble Faun, Hilda; Hall Calne—The Christian, John Storm; Charles Reade—Foul Play, Helen Rolleston.
82. Canning, caning.
83. 1. American. 2. Vulcan. 3. Vatican. 4. Duncan. 5. African. 6. Pelican. 7. Pecan. 8. Mexican.

Excellent answers were those of: Mrs. A. M. Dexter, Mattapoisett, Mass., to 77; M. B. H. H., Middletown, Ct., 77, 79; Anna, Cambridge, Mass., 77, 79; Mrs. Mary A. Baxter, Newport, R. I., 73; Abbie A. Tidd, Westboro, Mass., 72, 73, 74, 75, 76. The second anagram in 77 should have read, "Rose to love the deer."

The Honoring of Mr. Martin

A Tribute of Love to the Patron Saint of the Conversation Corner from Hundreds of Friends the World Over

The capacity to love and serve little children comes near being the greatest capacity in man.—George A. Gordon

It is high time that the persons intrusted with the duty of preparing, in behalf of his numerous admirers in many lands, an adequate testimonial to Mr. Martin, founder and conductor for twenty years of the Conversation Corner in *The Congregationalist*, should report what has been done. It is now four months since, compelled by lessening strength, he gave up the weekly page which has mirrored so perfectly his own personality, and the interests, occupations and characteristics of thousands of children, big and little, the world over. His tender farewell in the issue of July 14 is still fresh in many minds.

In the same number the editors of *The Congregationalist* asked whomsoever would to send his or her name to this office to be enrolled in a list of those who would thank Mr. Martin for his work. Hardly was that issue off the press when the stream of postals and letters began to flow in. From the fourteenth of July up to the very last of October the genial letter carrier has seldom made his daily rounds without leaving at least one or two missives from the great big inner circle of people in many climes who have been bound to one another, to this paper, and, most of all, to Mr. Martin, because all alike were reading what this big-souled man had to say each week.

Naturally July and August brought the largest numbers of letters, but it takes some time for *The Congregationalist* to travel to Europe and Asia, and we wanted to give every one who desired it a chance to enroll; moreover the comings and goings connected with the vacation season have hindered the delivery of personal letters. Some, indeed, followed those for whom they were intended on their European tours and were replied to in letters bearing foreign postmarks. But even now we suppose the names of many who would like to have been included in the list have for one reason or another failed to reach us. Undoubtedly, dear Mr. Martin, you can double and quadruple the names being handed over to you without exceeding the number of those who would thank you.

Now, then, the editors must confess as soon as they began to be made aware of the volume of gratitude directed toward Mr. Martin, they concocted a scheme of which he would totally have disapproved, had he known, but—and here's the joke of the matter—the man who throughout these twenty years has delighted to play his little tricks on other folk in general, and D. F. in particular, was himself the victim of a conspiracy. Partly because the editors believed it was the proper thing to do and partly because a number of Cornerers indicated a desire that it be done, a letter was sent to all whose names had been received, saying that a little gift was being made up for him, and placing the minimum contribution at five cents and the maximum at one dollar. In a few days rivulets from different direc-

tions began to converge at 14 Beacon Street, and all through the summer, even during the period of drought, the united rills have been streaming over the office editor's desk into a strong box. When last week Monday the nickels and dimes and fifty-cent pieces and dollars were counted, they amounted to the goodly sum of \$250.

But better far than their contents were the letters themselves, representing perhaps more than half a thousand persons and coming from many states of the Union and from foreign lands. Never was there a more spontaneous offering to any cause or any man. Would we could quote from many! The handwriting revealed the shaking hand of octogenarians and the unpracticed, but always appealing touch of youngsters in the first grade. Between these extremes was a multitude of



REV. C. C. CARPENTER
Alias Mr. Martin

fathers and mothers, business men and college professors, lawyers and doctors, ministers and teachers. Many complained because they were not allowed to give more, and one rash brother did exceed the dollar limit and inclosed a V. One Holyoke manufacturer collected a dollar apiece from ten persons. Many letters were signed by three or four admirers, and one from New Hampshire by ten persons, all with the same surname, while a minister in northern Vermont, who has a family of the Rooseveltian type, listed one child after another in formidable array.

Some correspondents gave intimations as to how the money inclosed was earned. Said an Ohio mother: "Rachael and Norman each send a quarter of a dollar, all their own earnings and savings. Rachael earned hers by being a lady. Norman's was for not a single snarl all day long. So it is a love gift in each case." Especially pleasing were the five and ten-cent gifts from the children, down even to babes in arms. One two year-old was reported as saying after the Corner was occasionally read to her, "Read again." Several gifts came from the first members of the Corner and a Kansas Civil War veteran, totally disabled through wounds received in 1862, sent his half dollar through

an amanuensis, having "always appreciated Mr. Martin." One woman sending her own gift said, "I am only sorry I have not a houseful of little ones to add their mites." One of the old folks, who had an unexpected opportunity to earn sixty cents, sent it along.

Many and genuine were the expressions of personal appreciation. Here are some:

"Being born in 1843, perhaps I can come in among his 'old folks.' I have never seen Mr. Martin, yet, somehow, I feel as if he was a friend of mine. *Long life of usefulness and happiness for him, yet, is my prayer.*"

"Reckoned according to usual measurements, my acquaintance with Mr. Martin is very slight, only a chance meeting and an intermittent correspondence running through several years, but his words have helped me more than I can tell and made me many times his debtor. I can never think of him except as a personal friend."

"We thank him for the broader and kindlier outlook upon the world and life which he has given us. We hope he will enjoy a cheery, cozy corner many years."

"I appreciate the many hours of faithful labor he must have spent in searching out intricate questions and producing so many of the old hymns too, and poems."

"Mr. Martin deserves more than he will receive. It is well to leave some of his reward for the Home coming."

Two of the contributors deserve mention by themselves: One was from Dr. Wilfred Grenfell in the name of the Labrador cripples and invalids, whose interests Mr. Martin has continually kept before his family of readers, and the other from Rev. E. H. Byington in behalf of the League of the Golden Pen, which he organized two years ago.

Surely if there ever was a man who has used his pen in writing letters "to please," it is Mr. Martin. Indeed the first letter he ever received from an editor of *The Congregationalist*, dated as long ago as Sept. 2, 1886, when both were strangers to each other, and Mr. Martin was being considered for a certain position, said, "We are pleased with your letter." Many to whom he wrote in their hours of discouragement or seasons of special joy have reason to echo this sentence of fifty years ago, "We are pleased with your letter."

Well, after the money had all been counted it remained to pass it over to the one to whom it belonged, and this is the way it was done. Mr. Martin consented to an informal reception in the Congregational House, although admitting it would not be unalloyed joy to him. But it was hard to dispense with some expression of affection from those in the building where his genial face has been familiar so many years. What finally caused Mr. Martin to fall in with the plan was the information that children were to be invited and his expectation was not disappointed, for a number of children, mostly boys, responded to the opportunity to greet the mysterious Mr. Martin. And a fine lot of boys they were too, showing the type of the manly little fellows who are proud to be counted

Cornerers. About two hundred persons came into the Library to shake hands with Mr. Martin and his wife, who was called "Mrs. Martin" more than once during the evening.

After every one had had a chance to speak to the Man in the Corner, through a break in the ranks flowed a stream of twenty-two children, single file, each holding a beautiful Jacqueminot rose and all singing a little rhyme written for the occasion, which informed the audience that "Mr. Martin's come to town," and the resultant consequences. As each child passed Mr. Martin the red rose was handed him until the procession ended with the notorious "D. F." who handed him two roses. An affecting scene of the afternoon was the reconciliation of Mr. Martin and D. F., which was actually accomplished at the end of the ceremonies.

"Let's make up," said Mr. Martin. And D. F., being as everybody knows, a man of few words, said, "Let's," and extended a muscular hand; so there, right before us all, Mr. Martin and the Despot Foreman shook hands as friends and all was forgiven—on both sides.

When the song came to an end, Dr. Cobb delivered with much spirit an original poem which we are printing. All the known frills possible to use with an oration were effectively employed by Dr. Cobb to the delight of everybody. Another poem was then read, reputed to have been handed in by "one of the boys," extolling Mr. Martin with open glee.

Mr. Martin, as he sat in the big leather chair with his hands full of brilliant red roses, his snow-white hair and beard close above them, and his keen, almost boyish expression as he gazed at the speakers was a sight never to be forgotten. By his side sat his wife, calm and reposeful, holding in her hand the large bunch of violets which a dear little girl had given Mr. Martin. It made a picture long to be retained in memory.

After the poems Mr. Bridgman introduced Dr. Dunning, who gave a felicitous and tender greeting to Mr. Martin, and told him, quite in confidence, that some of his friends had discovered the pot of gold at the end of his particular rainbow, forthwith handing him a beautiful loving cup of copper with pewter handles, containing \$250 in gold. For once in his life Mr. Martin was disconcerted. He managed, however, to take the pot of gold. It surely was a "Corner Surprise." Although he was assured that he need make no speech, he could not be silent, and he spoke appreciatively and tenderly to his friends, children and grown-ups.

The party ended with three cheers for Mr. Martin which made the sacred precincts ring, and then with another salute to Mrs. Martin and finally with three cheers for D. F. When Mr. Martin heard that proposed, he jumped up and waved his arm in the air, for all the world as he used to when he was twelve years old, and yelled, Hurrah, hurrah, hurrah!

And so an occasion which may fitly be called a good man's coronation day came to a happy close. Would you could all have been there, far-off friends of Mr. Martin, to feel with us the thrill of so rare an occasion, but every one of you will join with us in this sentiment, "Long live Mr. Martin!"

Mr. Martin's Thank You

May I express in brief but earnest way my heartfelt thanks to all concerned in the Cornerers' reception at the Congregational House last week Wednesday? I confess that I was so surprised and dazed by the unexpectedness of the program that I could not then say my "Thank you" adequately, and this will reach those who were not present.

It was a great pleasure to see, with the older folks—editors, secretaries, ministers, clerks, printers, poets—so many "really and truly" children from the immediate vicinity, whom the editors had kindly included in their invitations. Some of them I had seen before, others I knew by their familiar names. One "boy" represented the famous "Captains of Ten" of Cambridge who have done so much for dear Dr. Grenfell; by curious coincidence the steamer of that same day brought a letter from another of the "Captains," now a surgeon in the "Canal Zone." Two were boys from a Chinese missionary family on home furlough, and they brought a Chinese ornament for the thumb and another "to keep my ears warm!" The boy that rowed and walked and climbed with me at Winnepesaukee was there too, etc., etc., etc.

It was worth going many miles in the rain to witness that procession of bright-faced, sweet-voiced children, marching around the library, each with a "posy bright," and with dear old D. F. bringing up the rear; how unexpectedly good in him, after all that has passed, to accept my proffered hand of peace, and how forgiving for the children and all to unite in a hearty hurrah for him at the last! I trust this kindly feeling will continue—now that we have no occasion to meet each other. [So say I!—D. F.]

The beautiful roses—and the little girl's violets too—took the place, after reaching the Corner home, of the glittering coins from the "pot at the end of the rainbow," to which one of the speakers happily alluded. Flowers will fade and gold will perish, but the generous love which prompted all these gifts will remain, as the fragrance of God's flowers and the hues of God's bow in the cloud, to shed sweetness and light on days to come.

A large package containing children's letters, children's photographs and specimen scrap-book volumes of the Corner, was not delivered in time, but all these volumes, together with the Corner Cabinet, will be deposited later—when time and strength permit the completion of the indexing—in the Congregational Library, where grown-up children may care to see their early Corner communications and Cabinet contributions.

But where were you, Mr. Peter Page? Probably present, but too modest to let yourself be known by your Corner name! I noted every introduction in case of venerable men, but no "Mr. Page" was presented. A Miss Page—cashier of the Pilgrim Press, and always a "friend in need"—was introduced, and I came near asking her if she were the granddaughter of Mr. Peter, but refrained. Better make amends for this by calling at my home—as I do not know where yours is. You might ask D. F. to come with you, especially if it be a very busy day in the

office. [That is the very day I would like to be asked!—D. F.] This reminds me to invite any Cornerers to call on me; in printing the address on the "stifkit" the Despot Foreman gave No. 26, but omitted the street (*Morton*, very near the electrics) and the town (*Andover*)!

Before I close, I wish to thank all the Cornerers for their constant aid in keeping up our page for twenty long years, and especially to express my devout gratitude to God for the opportunity of my humble part in this service, the talking with you all and helping you to talk with each other—I hope, for our mutual blessing in many ways.

And now, *Thank you* and *Good-By* once more. When I lived, long years ago, on the coast of Labrador, the mountaineer Indians had two words of farewell—*Yahmay p'shish*, "Good-By for a little," when they expected to meet again very soon, and *Yahmay*, uttered in solemn tone, when they were departing for a year of hunting in the wild interior. Our farewell is the "Good-By for a little." The Eskimo word, so familiar to us through Pomiuk's frequent use of it, is still more significant. *Aukshenai* means greeting and welcome as well as farewell. You remember that one of his last letters printed in the Corner (1897) ended with his loving "*Aukshenai everybody*." No one of Christian faith need say the long *Good-By*. The years go fast, and when, one by one, our work is finished, shall we not hear from Gabriel-Pomiuk himself and many another of our company, before us on the other shore, the *Aukshenai* of loving welcome?

Yours affectionately,
MR. MARTIN.

Dr. Cobb's Poem

Welcome and hail to you, brother C. C.!
Hail to your double, too, (M. M. is he),
Twain in one personage blended.
Charles Carroll Carpenter, cheery and sage,
Meets Mr. Martin, whose magical page
Made many mourn—when it ended.

C means a paper (alas for the meter!)
Called *Congregationalist*, none completer.
Oh! but we miss our good friend.
Charles C., continue to speak out in meeting;
Long let it be ere you send love's last greeting;
Don't be "consistent"; unbend.

M is the mariner man, who doth dare,
Marked with big D on his sail, you're aware;
Old Captain! Pilot of joys!
Watch those bright children, devouring the
lines
Fraught with adventures no bravelad declines;
Martin's all right with the boys.

C stands for Cornerers; children so chubby,
Youths, maidens, wives—an occasional hubby;
Merely a fraction in view—
Thousands, in spirit, are filling this room;
Will the line stretch to the orak of doom?
Just let me show you a few.

M's Massachusetts, where Cornerers thrive,
Michigan, Maryland—as I'm alive,
Mexico mixed in the throng;
Montreal, Malaga, Maine's mountain shore,
Moscow, Manhattan, a myriad more,
Multitudes marching along.

C's for Columbus, and what did he find?
Just a new coast, by a dim light that shined—
This man discovered a hero,
Working alone on a desolate shore,
Good Dr. Grenfell, in wild Labrador,
Forty degrees below zero.

M stands for missions; it must be confessed Most of them lie toward the East or the West. Let the far North have a show! Forty-eight years ago Martin was there, Telling and striving the ground to prepare. Now will some Cornerers go?

C means Chicago. The time, the World's Fair. Lo! a poor Eskimo suffering there, Levite and priest passing by— Him our Samaritan helped you to save. Precious the wine and the oil that he gave; Pomuk was not to die.

M is for Mary, who poured out her store. "Tell it," the Lord said, "till time is no more; Honor the pure and the good. Off with the bushel, and let the light shine; Whoso receiveth these children of mine, Surely hath done what he could."

Greater New York

Industrial Questions before the Brooklyn Club

Congregationalists this winter are promised a program of stirring interest and sterling value. Prominent publicists will discuss such vital problems as Great Individual Wealth, The Working Man, etc. The October meeting drew a large company to hear Dr. Hillis and Commissioner Watchorn on Immigration. President Dyott introduced Dr. Adams, who made an effective plea for San Francisco. Mr. Watchorn himself was an excellent testimony to the improved conditions of the immigrant problem, so far as New York is concerned. He corrected the impression generally held that the immigrants now arriving are largely undesirable. Dr. Hillis is willing to receive ten million immigrants per year of the right sort, and would like a big institution to teach them civics and religion.

Dr. Cadman's Winter Program

The pastor of Central Church, Brooklyn, divided his summer between Ocean Grove and Winona, returning with great spiritual and physical vigor. The Chicago *Interior* after enumerating the leading visitors at Winona during the summer, said that if a vote were taken as to the most helpful and inspiring addresses made, it would probably be given to Central's pastor. He has been invited to deliver the address on the battlefield at Bull Run. In his own church he will give two series of lectures to the Men's Bible Class, one on The Book of Job, the other on The Gospel of John. The prayer meeting conferences embrace a series on The Value of Biblical Literature and another on Some Aspects of Doctrinal Christianity. Dr. Cadman believes that nothing is more needed now than a new and continuous emphasis on the fact of sin and the teachings of redemption and atonement. It is an encouragement to all circles of Congregationalism in the greater city that his pulpit force continues to increase, and that the big auditorium is becoming as inspiring a sight on Sunday evenings as it is in the mornings. Located in a region where institutional work is not needed, the interest of such a large congregation is necessarily being held by the pulpit as a center of power.

A Bright Future for Christ Church

After eleven years of persistent faith and practical planning, Rev. Henry M. Brown of Christ Church, Bronx, is rejoicing with his people in the acquisition of one of the finest locations that a church could desire. The new property is on the corner of the Grand Boulevard and Concourse at 175th Street, and on the highest part of the splendid parkway that is to connect with Riverside Drive and run out fifteen miles to the city line. The lot has 153 feet frontage on the Concourse, while its sides complete an irregular triangle. Before purchasing a tentative plan for building was drawn, which revealed many advantages. The new site is three short blocks west of the present location, and owing to a curve the

building will be visible for half a mile or more. A magnificent viaduct of granite masonry begins at the property, and carries the concourse to the high ground 500 feet south of it. The enthusiasm of the church makes it probable that the purchase price will be paid without appeal to other bodies. During the summer building activity has wonderfully increased, many substantial homes having been erected on Mt. Hope Hill.

In addition to this successful issue of his notable pastorate, Mr. Brown has this summer completed his editorship of the New York University General Alumni Catalogue, a labor of love for the institution from which he graduated as civil engineer, in addition to the course for Ph. D. It is no small task to give a condensed biographical account of each graduate of the seven schools included in the university.

Notable Anniversaries

The Mt. Vernon Heights Church is ten years old, and no one in the city was allowed to be ignorant of the fact. The pastor's sermon in the morning on the Halo that Hallows was followed in the evening by addresses from trustees covering the five great events in the church's history. The chief feature of the celebration was the opening of a long-looked-for social room, to be used for Bible school and other purposes. It includes a fine kitchen, and a new heating plant. The cost,

\$1,400, was raised by the pastor during his vacation. Rev. Reuben J. Goddard and his wife are not large people physically; but they have surprised the locality by the pace at which the church has been brought to spiritual and financial efficiency.

The North Church, Bronx, has just celebrated the tenth anniversary of its popular pastor, Rev. W. H. Kephart, and his no less popular wife, who is practically an associate pastor. The same day was also the second anniversary of the dedication of the church's handsome edifice. Rev. Messrs. Kephart, Cox and Dr. Lyman, spoke at the morning, afternoon and evening services respectively. On Monday night nearly twenty-five speeches were addressed to the happy minister and his wife, and then Mr. Kephart received (in place of one recently stolen) a handsomely jeweled pendant signifying his thirty-third degree rank among free masons. Ten years ago when he became pastor, the church had a very dubious prospect, a condition which Mr. Kephart's work soon changed into one of hope and strength. In ten years he has received 1,100 members. The Bible school numbers 1,000, including home department and cradle roll. The church doors are always open, summer and winter and every night in the week, thus putting to good use a plant worth \$100,000. Mr. Kephart is probably the best-known minister in the Bronx and certainly is one of the best loved. SYDNEY.



One of the causes of chapped hands is poor soap. Another is the too frequent use of hot water.

Poor soap is soap that is made of cheap materials, which (principally because they are cheap) can not be properly "combined."

The thing to do is to use Ivory Soap. Made of pure vegetable oils, it keeps the pores of the skin free and enables them to do the work Nature intends them to do—throw off the impurities of the body.

There is no "free" (uncombined) alkali in Ivory Soap. That is why it will not injure the finest fabric or the most delicate skin.



Ivory Soap
99⁴⁴/₁₀₀ Per Cent. Pure

New Wine in Old Bottles*

By Rev. A. E. Dunning

One of our Lord's most impressive sayings is the parable [Luke 5: 37-39] in which he compared the new society he founded and called his kingdom with the Jewish Church and nation. That society in the Jewish nation, of which the temple with its priesthood was the center, was like new wine in an old bottle. It had been evident to Jesus, perhaps from the beginning of his ministry, that the new order which he proclaimed could not live within the old and could not coexist with the old. As the crisis drew near he pointed out more plainly what the result would be. The Jewish system would crush him, but the truth he taught would survive, would ferment in it like new wine till that system would go to pieces and his new kingdom would expand till it should take possession of human society. The crisis came when Jesus went up to the Passover, rode into Jerusalem at the head of a triumphal procession proclaiming him the royal Messiah [Matt. 21: 4-11], entered the temple and denounced the whole college of priests of its altar and doctors of its law as blind guides, hypocrites and robbers [Matt. 24: 1-37].

Here is exhaustless wealth of dramatic material for the teacher. The predicted and inevitable result followed. The enraged priests, led by Caiaphas, seized Jesus and put him to death. The decisive act which caused the crucifixion of Christ is in the lesson before us. Here the Son of Man and the high priest of the temple faced each other in the final struggle. Caiaphas determined to save his life and lost it. Jesus surrendered his life and saved it. That conflict has been renewed from age to age. It is going on now. Our interest in it is not only in the fact that Caiaphas crucified Jesus nearly nineteen centuries ago in Jerusalem. Our interest is in the vital principles of the kingdom of Christ fermenting in society today, breaking up established systems, opinions and customs, and making itself supreme. We shall therefore rightly interpret the present significance of Jesus before Caiaphas by considering:

1. *The new wine.* It was what our Lord constantly proclaimed as the kingdom of heaven. Its fundamental principle was righteousness of daily living—obedience to God and just relations with men. That principle was not new in Christ's time [Micah 6: 8]. It is as old as humanity. It was expressed in the Ten Commandments, applied in the teaching of Jewish prophets and illustrated in the recorded history of the Jewish nation. It was proclaimed with new meanings by John, the forerunner of the Messiah, announcing that the kingdom of heaven was at hand. John went to prison and to death for proclaiming that principle applied to society at that time [Luke 3: 3-20]. Jesus caught up the title and made it the name of the fellowship—the company of disciples who were to illustrate its principle.

He interpreted the Ten Commandments as the instruments of the controlling spirit of love to God and to men [Matt. 22: 37-40]. When he came to apply this spirit of love to the Jewish system, the system crumbled to pieces. For example: the Pharisees interpreted the law of the Sabbath as superior to the law of love. Jesus ministered to the suffering on the Sabbath and the priests of the temple and rulers of the synagogue saw, as they thought, their Sabbath desecrated and the mass of the people taking license by his example [Luke 13: 14-17, John 5: 9-18]. The Pharisees had an elaborate set of rules about food and counted it sinful not to observe them. Jesus swept aside the whole of it, setting men free from its petty bondage [Mark 7: 14-19, R. V.]. The Pharisees observed ceremonies which burdened their ordinary living and thought it wicked to omit any of them. Jesus neglected them and called them "the tradition of men" [Mark 7: 3-8]. He had declared that their holy temple itself would be destroyed [Mark 14: 1, 2], and though the witnesses at his trial before Caiaphas misinterpreted what he had said [v. 61], what he really had said was enough to condemn him before that bar.

In substance Jesus proclaimed that the service of one's fellowmen is the royal law, and himself as making that service his supreme purpose as the Son of God,

destined to triumph over all opposition [vs. 63, 64]. Love was the principle of the kingdom of heaven and he embodied love as it exists in God and shall exist in men. That was the new wine.

2. *The old bottle.* It was the organization and the society of the Jewish people from which the vital principle of love to men was absent. The kingdom of heaven did not put aside the Ten Commandments. Its king insisted on obedience to them. The scribes and Pharisees taught them, and Jesus instructed his disciples to obey their teaching [Matt. 23: 2] but he declared that their righteousness was not good enough to admit them into the kingdom [Matt. 5: 19, 20]. They despised those who did not belong in their class [John 7: 49] and imposed burdens which they refused to bear themselves [Matt. 23: 4]. They would not enter the kingdom of heaven, and they kept others from entering it [Matt. 23: 13]. They were scrupulously orthodox while they were indifferent to that great underlying principle of the kingdom—to love our neighbors as ourselves. They assumed to be guides of the people and judges of their teachers. They became spiritually blind, malicious and hypocrites [Matt. 23: 23-28].

Whenever any one class, rich or poor, learned or ignorant, native or immigrant, seeks to possess exclusive privileges, and to dispossess others of the rights which belong to the common man, then society hastens to its disintegration.

3. *The bottle burst and the wine spilled.* The high priest rent his garments as he pronounced Jesus guilty of blasphemy [v. 65]. His symbolic action represented the destruction of his Church and the temple and the nation. He did not know this, but Jesus knew it [Luke 19: 41-44]. He thought he was saving the nation [John 11: 50] by bringing the Jewish council to pronounce on Jesus the sentence of death [v. 66], and its members rejoiced over the result according to their spirit, insulting and reviling him who had proclaimed the law of love as the law of his kingdom. Jesus looked beyond the cursing, spitting, smiting rulers of his Church to another vision [v. 64] Caiaphas and his priests saved their lives and lost them and their nation. Jesus lost his life and saved it and redeemed mankind,

Closet and Altar

DANGERS OF PROSPERITY

*Give me neither poverty nor riches;
feed me with the food that is needful for
me: lest I be full and deny Thee, and say,
Who is Jehovah?*

When we have much of God's providential mercies it often happens that we have but little of God's grace; satisfied with earth, we are content to do without heaven. Rest assured it is harder to know how to be full than it is to know how to be hungry, so desperate is the tendency of human nature to pride and forgetfulness of God. Take care that you ask in your prayers that God would teach you "how to be full."—C. H. Spurgeon.

Better to be in the midst between the two pointed rocks of deep penury and high prosperity, than to be on the sharps of either.—Robert Leighton.

It is difficult to live on a throne and to think of a tomb; it is difficult to be clothed in splendor and to remember that we are dust; it is difficult for the rich and prosperous to keep their hearts as a burning coal upon the altar and to humble themselves before God as they rise before men.—Sydney Smith.

Not when, with self dissatisfied,
O Lord, I lowly lie,
So much I need thy grace to guide,
And thy reproving eye—

As when the sound of human praise
Grows pleasant to my ear,
And in its light my broken ways
Fair and complete appear.

By failure and defeat made wise,
We come to know at length
What strength within our weakness lies,
What weakness in our strength:

What inward peace is born of strife,
What power, of being spent;
What wings unto our upward life
Is noble discontent.

O Lord, we need thy shaming look
That burns all low desire;
The discipline of thy rebuke
Shall be refining fire!

—Frederick L. Hosmer.

Believer, remember, heights of prosperity are safe, if only God be with you; and the vale of adversity is healthful to the soul, if God takes you down into it.—Gordon Hall.

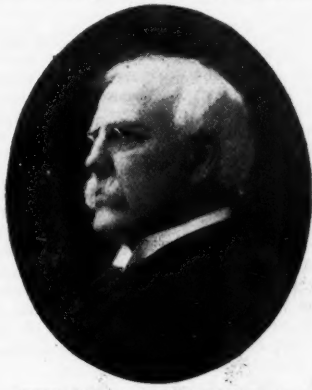
Give of all good gifts, my Father and my Joy, so rule my life by the guidance of Thy Holy Spirit that I may use Thy bounty in love of Thee. Let not Thy mercies become occasions of forgetting, nor the treasures which Thy love bestows lead me to covet or to rest my heart in what I own. Let my enjoyments know Thy presence and find their deepest springs in Thee. Let not my goods divide me from the Source of good. Arm me against the powers of selfishness, lest I become like the unjust and cruel of the earth and my love wither in contempt of brotherhood. For I am Thine and would have Thee, though all else perishes and would find Thee in all experience. So let Christ be honored and his kingdom come, and all my trial, of adversity or of prosperity, serve his purposes through me. Amen.

* International Sunday School Lesson for Nov. 18. Jesus Before Caiaphas. Text, Matt. 26: 57-68.

The Literature of the Day

The Modern Pulpit

Yale Seminary has long been associated with the theory of preaching through its Lyman Beecher Lectures and with its history through the work of its professor of practical theology, Prof. Lewis O. Brastow, who last year gave us a striking book on Representative Modern Preachers. He has now followed this by a study of homiletic sources and characteristics which he appropriately calls *The Modern Pulpit*. It is a comprehensive historical and critical discussion of the forces which have shaped the



REV. LEWIS O. BRASTOW, D. D.
Author of *The Modern Pulpit*

preaching of our own time both in Europe and America and of the representative preachers of different denominations and schools of thought. In wealth of material and inspiring enthusiasm the work is highly rewarding and its grasp of the wide relations and interdependent parts of its theme leaves little to desire.

Opening with a chapter on the preparative influences of the eighteenth, the author goes on to a fuller consideration of the forces which shaped the preaching of the nineteenth century. The contrasted or parallel movements of German and British church life, the progress of the historical, critical and literary movements, the effect of the religious awakenings both in Europe and America, lead up to a discussion of the prominent characteristics of modern preaching which is the most theoretical and formal division of the work, as the concluding historical and descriptive part is the freest and most original. This final chapter deals with the history and personalities of the pulpit in the German Protestant churches, in the English Established Church, in the English Free churches, in Scotland and in the United States.

The story of the pulpit in the churches of the United States will perhaps be of most interest to the general reader, and is so far important in the author's mind that he has given it well-nigh a quarter of his whole text. Professor Brastow characterizes it as on the whole Puritan in source and spirit, intellectual and theological in substance and practical in spirit. He has the courage to bring his estimate down to the present and to include the characterization of living preachers. And here, perhaps, there will be most divergence of opinion in regard

to his judgment of relative values. We can imagine a final and definitive edition of the book many years hence, in which this material will be largely recast. But, none the less, these expressions of present opinion are of high interest to readers of today.

In this field of American pulpit history Dr. Brastow has already in his *Representative Modern Preachers* spoken more at length about some of the greatest names. Yet he does not pass them over in the proportion due to each in this general study. To our own Congregational preachers he gives the place of leadership. He begins with Lyman Beecher and Nathaniel W. Taylor, and comes by way of Finney and Kirk to Professor Shepard of Bangor, Samuel Harris and the Andover men; and at last to Dr. Gunsaulus of Chicago and Dr. Gordon of Boston. The influence of the schools of thought and the varying needs of the churches are kept well in mind throughout.

There is no book in the field to compare with this in comprehensive grasp of the history and frank statement of a well-balanced judgment. The reader feels throughout the presence of a student who brings wide knowledge of the allied sciences which especially concern the preacher—theology, philosophy, church history and psychology—to the service of his task. Such an oversight, dealing with so wide a field, is of the rarest worth to students of the teaching and prophetic office, past and present, in the Church of Christ.

[*The Modern Pulpit*, by Lewis O. Brastow, D. D. pp. 451. Macmillan Co. \$1.50 net.]

Robin Goodfellow and His Friends

Mr. Kipling's new story, *Puck of Pook's Hill*, is too large a book to be easily classified. It is for grown-ups and yet imaginative boys and girls who have any familiarity with English history will delight in it. The connecting link of the different stories is in the experiences of an English boy and girl who were fortunate enough to make friends with Puck, the Robin Goodfellow of English tradition. He calls back for them characters from different periods of history, who tell interesting tales of their experiences, each in own person, beginning with the British-Roman officer who spent years in defending the Northern Wall against attacks from the Picts; coming down through the days of the Norman Conquest, to the Reformation and to the departure of the fairies.

Mr. Kipling is at his best in these stories and in the verse interludes, in the vivid imagination which enables him to reconstruct the forgotten life of the old times with competent knowledge but without a touch of pedantry, and in his sympathy with thought and actions of all sorts and conditions of men. It is a book to be enjoyed and returned to, and we are sure it will be recurred to by wise readers after they are familiar with the stories for the cleverness of the workmanship and the charm of the style.

[*Puck of Pook's Hill*, by Rudyard Kipling. pp. 275. Doubleday, Page & Co. \$1.50.]

Impressions of America

Charles Wagner's *Impressions of America* are the utterance of a cordial and optimistic friend. He saw the best side of American life, met the leaders of its Christian work and the more high-minded of its statesmen and, best of all, was received into some of its most representative Christian homes. Moving out to meet these opportunities were the receptive and appreciative qualities of his own mind, to which these movements and interests of the higher life were the really important things of national experience. He feels the contrasts of what he calls "Titanic America" with the essential underlying simplicity of its true life. He is not blind to our faults and failures, but his optimism conquers and he everywhere finds portents of hope. His admiration for many personalities, the President in particular, is frankly uttered.

Not least among the interests of the book is the revelation of the mind and heart of its author. In sharing his point of view we come to share something of his Christian kindness and that detachment which make him not merely a kindly but a wise critic of our life. It is this study from without which adds special value to one of the most genial books of American travel experience ever written.

[*My Impressions of America*, by Charles Wagner. pp. 301. McClure, Phillips & Co. \$1.00 net.]

RELIGION

The Personality of God, by Lyman Abbott. pp. 29.

Does God Comfort? by One Who Has Greatly Needed to Know. pp. 80.

The Challenge of the Spirit, by Ellis A. Ford. pp. 27.

Christmas-Making, by J. R. Miller. pp. 32. T. Y. Crowell & Co. Each, 35 cents.

Each of these four books of the *What is Worth While* series, carries its message of cheer and comfort. With variety of topics and points of view, the authors have a common spirit of helpfulness.

The Beauty of Kindness, by J. R. Miller, D. D. pp. 31. T. Y. Crowell & Co. 50 cents net.

A Heart Garden, by J. R. Miller. pp. 294. T. Y. Crowell & Co. 65 cents net.

Dr. Miller's devotional books are always interesting. He seems to have an unfailing spring of good and helpful thought in regard to the central things of life and faith and of quiet charm in their expression. *A Heart Garden* is the more beautifully printed, *The Beauty of Kindness* the more fully illustrated of these two helpful books.

Christ among the Cattle, by Frederic Rowland Marvin. pp. 48. Paternoster Book Co., Troy, N. Y. The fourth edition of an admirable sermon dealing with the Christian attitude toward the lower creatures.

Under Pontius Pilate, by William Scudder. pp. 353. Funk & Wagnalls Co. \$1.50.

Belonging in the class with *The Prince of the House of David*, this book retains the dignity of the older work and adds a fresh, vivid realism. The story of Christ's ministry is told in a series of letters from a Roman relative of Pilate sojourning in Judea, to a philosophical friend in Athens. We may differ with the author in minor details where on man's opinion is as good as another's, but in general the book is beyond criticism. It may wisely be used as supplementary reading by the maturer classes in Sunday schools for it is profoundly interpretative. The illustrations are chosen from the great masters.

C. H. Spurgeon's Prayers. pp. 160. Fleming H. Revell Co. 75 cents net.

Spurgeon's literary executors still issue hitherto unpublished sermons to a great multitude of readers. All who have worshiped with him in the Tabernacle will remember the

force and fervency which he put into his prayers, some of the best of which are recorded here. Belonging to the sphere of extemporary utterance their diffuse style and too familiar language will, we fear, leave most readers who have not known the personal power of the great preacher cold.

LITERARY STUDIES

Famous American Songs, by Gustav Kobbe. pp. 169. T. Y. Crowell & Co. \$1.50.

Papers devoted to the history of songs which have become famous in our national life and their authors; Home, Sweet Home; Dixie; The Old Folks at Home and the more familiar national and war lyrics are instances in point. The book is handsomely made, with many interesting illustrations and gives a good account of the origin and influence of the songs.

Books, Culture and Character, by J. N. Larned. pp. 187. Houghton, Mifflin & Co. \$1.00 net.

Addresses on the use of books in private reading, library distribution and supplementary school readings. The ideas are wholesome and practical. It is to be expected that the author of an admirable text-book on United States history would place a high estimate on general history as a source of culture. The last chapter, *School Reading versus School Teaching of History*, is hopefully revolutionary. There are also wise words on novels and newspapers.

The Text of Shakespeare, by Thomas R. Lounsbury, L. H. D., LL. D. pp. 579. Chas. Scribner's Sons. \$2.00 net.

The third of Professor Lounsbury's series on Shakespearean criticism. Here the history of the text is traced through the editions of Pope and Theobald, with a full discussion of the quarrel between them which resulted in the production of the Dunciad. Professor Lounsbury is able to bring large contribution from original research to the aid of his history. The result is to give Pope full credit for literary smartness and Theobald for critical acumen in the emendation of the text of Shakespeare.

The Makers of English Poetry; The Makers of English Prose, by W. J. Dawson. pp. 404, 308. F. H. Revell Co. Each \$1.50.

In these volumes, with that already issued and recently noticed by us, Dr. Dawson brings together in revised and completed form (except for the quite inexcusable absence of indexes) his work as an interpreter of English literature. He defines his task as that of the middleman—the taster for others who cannot afford the time for careful study and deliberate reading. With his clear style, usually good, and always sober judgment and self-reliance, Dr. Dawson is well qualified for the task and has made a helpful and suggestive work. The inclusion at the end of the book on verse of scanty notices of American poets, however, is, we think, a mistake. The subject were better handled separately.

Literary Byways in Old England, by Henry C. Shelley. pp. 400. Little, Brown & Co. \$3.00 net.

The story of wanderings and researches in places made interesting by the lives of English literary celebrities, like Spenser, Sidney, Gilbert White, Goldsmith, Burns, Keats, Carlyle and Hood. Mr. Shelley has a keen scent for new biographical material and knows how to use a camera. His travels bring us into delightful localities and entertaining company and will especially appeal to the lovers of literary history and the story of literary lives. The book is handsomely made and printed.

Essays of Robert Louis Stevenson, selected and edited by William Lyon Phelps, Ph. D. pp. 184. Chas. Scribner's Sons. 75 cents.

Several of Stevenson's most famous essays, especially those revealing most of his personality and philosophy of life are here carefully annotated and brought out, with a delightful and comprehensive introduction by Prof. Phelps.

HUMOR

The \$30,000 Bequest and Other Stories, by Mark Twain. pp. 523. Harper & Bros. \$1.75. This collection of sketches and stories shows Mark Twain in a great variety of moods. It includes such burlesques as *Italian Without a Master*, such conundrums as *Was it Heaven or Hell?* and such thoughtful fun as the *Diary of Adam and Eve*. The reader who comes simply in search of fun, however, will

miss the element of thoughtfulness which here and there lends a much higher charm.

A Little Book of Bores, by Oliver Herford. pp. 52. Chas. Scribner's Sons. \$1.00 net.

How far we have come from the old reverence for the names and symbols of God is shown by the fact that Mr. Herford does not hesitate to use as a part of one of his amusingly absurd drawings the sign of the omniscience of Jehovah, on which is written the sacred name which no man might pronounce, with a quirk of boredom in the eye as it looks down on the self-conscious figure of the German emperor. Aside from this bad blunder in reverence and good taste, the limericks at their best are amusing and the pictures clever take-offs on the follies of the time.

The Burglar's Club, by Henry A. Hering. pp. 280. B. W. Dodge & Co. New York.

Lively burlesque stories in the school of Sherlock Holmes. The Burglar's Club is the last resource of blasé men of wealth and mental power in pursuit of excitement. Much ingenuity is shown in plots and details.

A Whimsy Anthology, collected by Carolyn Wells. pp. 288. Chas. Scribner's Sons. \$1.25.

Under this heading the editor includes a variety of verse of more or less interest for humor. Some turn on the peculiarities of English pronunciation, some are travesties and limericks. It is convenient to have the more famous of these so readily at hand for reference and some interesting novelties are included.

FICTION

Sir John Constantine, edited by Q. (A. T. Quiller-Couch). pp. 496. Chas. Scribner's Sons. \$1.50.

This is romance of the most enjoyable sort, with a fresh background and plenty of delightful humor, which only now and then is obviously dragged in for sheer love of foolery. The love story, in its bold venture and its wise restraint, is the climax of the whole adventure. We start in the author's beloved Cornwall, with one of his oddest, most admirable and most quixotic characters and we end in Corsica—with a way out for England. The story is a real addition to our collection of romantic adventures and mirth-provoking chronicles.

In the Shadow of the Lord, by Mrs. Hugh Fraser. pp. 428. Henry Holt & Co. \$1.50.

Mrs. Fraser comes naturally by her interest in things American, as the daughter of Thomas Crawford, the sculptor, and the sister of Marlon Crawford, the novelist. She has given us in this story an interesting romance of Washington's mother, and of the earlier years of his own life, the scene being first in England and afterwards in Virginia. Her pictures of the scenes and times are lifelike and she has entered into the experiences of her hero with sympathy and understanding. The story deals with real characters throughout, but she handles them with the freedom of a rich imagination in many of the details.

The Incubator Baby, by Ellis Parker Butler. pp. 111. Funk & Wagnalls Co. 75 cents.

An entertaining bit of satire on the dry and scientific method of bringing up babies. Margery begins her career at the weight of a pound and a half. Having graduated from the incubator to the charge of a mother who believes that she should live by rule and the supervision of a committee of club women, her emancipation by the assertion of her own rightful authority over nurse, father and finally her mother, is amusingly told.

Ridolfo the Coming of the Dawn, by Egerton R. Williams, Jr. pp. 408. A. C. McClurg & Co. \$1.50.

There is no lack of knowledge in this story, by the author of *The Hill Towns of Italy* but a regrettable absence both of technical skill in romance making, and of a true sense of proportion. The reader, saps full of horrors. There is little to choose between the tyrant's court and the torture chamber downstairs, but when Ridolfo finally stabs Gismonda in the torture chamber, it will be strange if the reader's thrill is not of laughter, so overworked is the unconscious melodrama of the story. One or two of Mr. Lyendecker's color prints are of notable strength.

FOR THE CHILDREN

Stories from Famous Ballads, by Grace Greenwood, edited by Caroline Bunite. pp. 100. Ginn & Co.

A reissue with plates in color and black and white, by Edmund H. Garrett, of good prose

renderings from old English ballad story. The book is to be commended, however, only in case the children cannot be induced to read for themselves, or to be interested in hearing the ballads themselves.

Mildred's Inheritance, by Annie Fellows Johnston. pp. 74. L. C. Page & Co. \$1.50.

Short stories in which the author uses her intimate acquaintance with girls and their lives to point helpful morals.

Alpatok the Story of an Eskimo Dog, by Marshall Saunders. pp. 51. L. C. Page & Co. 50 cents.

A pleasant little story of kindness among men and of poor people to a needy dog. Children will learn only good from it.

The Girls of Pineridge, by Charlotte Curtis Smith. pp. 287. Little, Brown & Co. \$1.50.

In spite of its strong flavor of unreality and staccato style, this story is pleasantly told and is full of a love of nature, of outdoor life and of human kindness.

MISCELLANEOUS

Brain and Personality, by William Hanna Thomson, M. D., LL. D. pp. 320. Dodd, Mead & Co. \$1.20.

The main facts known concerning the structure and working of the human brain are of recent discovery. They are of exceeding interest and importance, and the author, an eminent New York physician, the son of Dr. William M. Thomson of missionary fame, the author of *The Land and the Book*, has done good service by presenting, in a manner intelligible and interesting to the lay mind, the modern discoveries in this field. The chapter on *Practical Applications* treats most suggestively the important matter of the will, and the great value of interest as a force for resisting physical decay. The bearing of the phenomenon of sleep on the belief in immortality is suggestively handled.

Side-Lights on Astronomy, by Simon Newcomb. pp. 350. Harper & Bros. \$2.00 net.

Useful and enjoyable essays in popularization, dealing with the larger themes of astronomical research, such as the size and shape of the universe, the indications afforded by star distribution, astronomical magnitudes and the like. But there are more practical and earthly papers also, such as that on making and using a telescope and the outlook for the flying machine. The reader will find himself in touch with the problems and attainments of the new astronomy.

Putting the Most into Life, by Booker T. Washington. pp. 37. T. Y. Crowell & Co. 75 cents net.

Addresses to the students of Tuskegee Institute. They have been recast for the general public and contain practical lessons and incitements to thrift, industry and honesty, which are good reading for all classes of our American social life. There is a good frontispiece portrait of Mr. Washington.

Her Brother's Letters. pp. 217. Moffat, Yard & Co. \$1.25.

Letters from an older brother to his sister on her troubles and difficulties in New York social life. The point of view is that of masculine good sense and plain speaking—not to say prejudice, now and then; but in spite of a certain hardness and crudity of style the book is effective for its intended purpose.

Fireside Travels, by James Russell Lowell. pp. 208.

Tales of a Wayside Inn, by Henry Wadsworth Longfellow. pp. 217.

The Maine Woods, by Henry D. Thoreau. pp. 359.

Excursions, by Henry D. Thoreau. pp. 256. Swinburne's Poems, selected and edited by Arthur Hardy. pp. 271. F. Y. Crowell & Co. Each 35 cents.

Five new books in the rightly named Handy Volume Classics—pocket edition, prettily bound in scarlet cloth. We are especially glad to see Swinburne's best known poems in this beautiful and inexpensive form.

Other Books Received

MELODIC FIRST, SECOND, THIRD AND FOURTH READERS, by Frederic H. Ripley and Thomas Tapper. pp. 128, 143, 192, 256. Am. Book Co.

THE ARISTOCRACY OF HEALTH, by Mary Foote Henderson. pp. 772. Harper & Bros. \$1.50.

WILLKOMMEN IN DEUTSCHLAND, by William E. Mosher, Ph. D. pp. 243. D. C. Heath & Co.

THE COURT OF PILATE, by Roe E. Hobbs. pp. 332. R. F. Fennell & Co. New York. \$1.50.

AS IT IS IN HEAVEN, by One of the Redeemed. pp. 408. P. W. Ziegler Co., Philadelphia.

The Gipsy Smith Campaign in Boston

The long-anticipated revival services began in Tremont Temple, Oct. 29. They showed from the start the advantages of careful organization. The various committees had admirably fulfilled their duties. Ushers headed by efficient Y. M. C. A. secretaries were at their appointed places. A chorus of 200 voices was in readiness to lead the singing.

About thirty ministers representing the evangelical denominations were on the platform. A large and sympathetic audience had gathered. Dr. Conrad, the chairman of the committee of fifty, outlined the work of preparation, declared the widespread interest which the coming meetings had awakened and pledged the hearty support of the ministers of the entire metropolitan district. When Gipsy Smith was introduced he immediately directed his words to the workers, defining their duties and urging their co-operation. He followed these instructions with a gospel appeal and at the close asked for an expression from the audience, and half a dozen signified their desire to begin the Christian life.

Such was the beginning. The meetings throughout the week have steadily increased in interest. At every evening service, and at the noon services when opportunity has been given, many inquirers have gathered to the inquiry-room with the personal workers.

At the men's mass meeting Sunday afternoon a splendid congregation of workers in factories and stores filled the body of the house, the first balcony and most of the upper gallery. There were fully two hundred who rose pledging themselves to live the higher life and who sought the inquiry-room where they were met by workers, and their names, addresses and early church affiliations noted.

At this afternoon meeting Mr. Smith revealed his persuasive power and tactical skill at its best. Wit, humor, pathos, heart-moving, sympathetic appeals to the hearers' highest instincts had their perfect effect as he supplemented the singing, in his sweet tenor voice, of a touching hymn, with his fiery and then wooing talk. He does not expound doctrine, nor argue the gospel rationalistically. His is a theology of the heart, and a confidence that in every man there is a lost chord of love for God, for home, for parents, for children, for virtue once possessed and now eagerly coveted, which, if it be struck in the right way, can be made to ring true. He wastes no time in attacks on scholarship. Mooted questions he does not consider profitable to argue. That he is a consecrated man no one doubts who gets near enough to feel his heart beat.

His method of approach to a crowd of men may be inferred from this Sunday afternoon talk. He at once affirmed that to live the Christian life was the noblest sort of living, the best sort of living even from a prudential, this-worldly standpoint, but he at once proceeded to remark that it was not an easy life to live. It called for courage, backbone, moral will; and this at once gave him the opportunity to get alongside his hearers on the heart side by successive revelations of his knowledge of human conditions, domestic and industrial. "What would it mean if tomorrow you entered the shop and said, I am through with drink, lust, profanity and dishonesty toward employer? What would it mean if you ceased breaking your mothers' hearts, or saddening your wives' and children's lives?"

It is in this accurate knowledge of normal or abnormal personal relations between men and men and men and women, and in his sympathetic understanding of what sin and virtue involve as they affect shop and home that Mr. Smith is strong. His appeal to a decision for virtue is not to a Christ dogmatically conceived, it is only for a step toward the light which the hearer may have seen for himself but have lacked the will or courage to follow. Once the step is taken Mr. Smith expects the path to lead to Christ the Light, the Truth, the Way.

At the noon services Mr. Smith eagerly desires the assistance, in a ten-minute address, of some pastor. Secretary Mahaffy of the Y. M. C. A., Drs. Henson, Conrad, Bates, Fitch, Hawkins, Campbell, Hamilton, Bustard and Allbright have aided in this way and many others have signified their readiness to do so. The members of the committee are satisfied and gratified with the outlook.

Mr. Smith to Ministers

Ministers of all denominations gathered at Park Street Church, Monday morning, to hear what Gipsy Smith had to say to their own profession. We do not know whether each clergyman was compelled to produce his seminary diploma to prove his ministerial standing, but we do know that the watchful doorkeeper was kept busy denying entrance to the ladies, and only one—*The Congregationalist's* reporter—succeeded in passing this cerberus. There was some misunderstanding about the hour of meeting which doubtless limited the audience, but the church was more than half full. Dr. Conrad presided. Mr. Smith spoke fearlessly of the minister's problems and failures, of his relations to pastors and of the theological situation in England, with telling illustrations and anecdotes. Here are a few straight hits from the shoulder:

"The pulpit is not the place for nonessentials in theology. Your sermon isn't much good without the life in it." "You'll have to study the art of angling, in the pulpit and hand to hand. If the fish won't bite you've got to get in and move the water." "You've got to convict of sin or you'll never convert."

"When the preacher asks, 'What will the people think?' that's when the devil gets him. 'What will the Lord think?' is the question for him." "Your sermons are far too clever. You do not give the Holy Ghost a chance."

The Financial Side

The cost of maintaining this month's campaign is about \$3,500. Mr. Smith receives a yearly salary from the Free Church Federation of Great Britain; the local committee gives nothing directly to him, but pays the English organization a certain sum for his services for a month. The outlay for Tremont Temple each day is of necessity large and a considerable sum has been spent in printing, cards and posters having been sent widely throughout the metropolitan district. Placards on many of the trolley cars have invited the men on the street, whom the evangelist is particularly anxious to reach.

The finance committee includes some of the most substantial laymen in different denominations and has for its efficient chairman Col. E. H. Haskell. His address is 176 Federal Street, Boston. There is still need of many contributions, and it is hoped that all in sympathy with the campaign will unite in furnishing the requisite sinews of war.

Gipsy Smith Sayings

The man who lives for Christ cannot draw a blank.

Leave your reputation at the foot of the cross.

It takes more than cotton wool backbone to be a Christian.

Be willing to be anything, anywhere, at any time, that God may be glorified.

Jesus Christ can transform the life and kiss it into a thing of beauty and strength.

I never drank or smoked in my life, and when I came to Christ I hadn't a dirty vice. My boyhood was unspotted.

I'd rather see four or five thousand Chris-

tians in Boston awakened than four or five thousand outsiders converted.

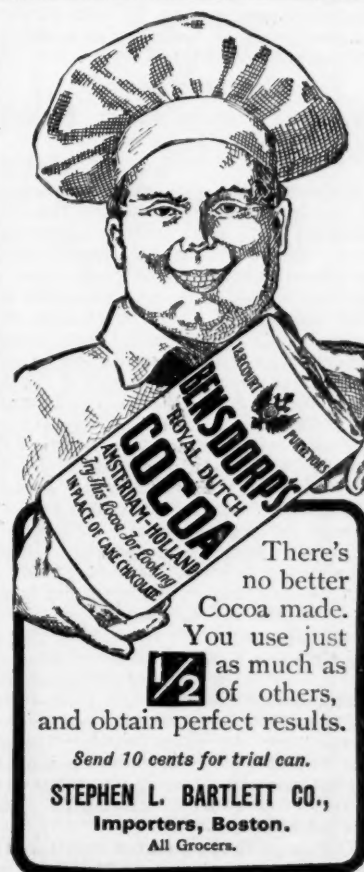
Three Delightful Boston Anniversaries

Leyden, Brookline

The return of many former attendants and members, the good will of other churches manifested in many ways and the brief series of inspiring gatherings, made the tenth anniversary of Leyden Church in Brookline a rare occasion. On Sunday the pastor, Rev. H. G. Hale, gave a historical address and a special communion service was held at which Rev. W. A. Knight of Brighton gave a tender talk, treating in a delicate but impressive way the subject of the Christian's intimacy with his Master. On Monday evening there was a happy blend of the social and spiritual features. Over two hundred persons took supper together and listened with pleasure to remarks from Hon. S. B. Capen, Rev. E. M. Noyes, Dr. Renen Thomas and Dr. D. D. Addison, who is rector of All Saints Church, the nearest church organization to Leyden and one with which it has been in friendly relations from the beginning. Then the company adjourned from the supper-room to the chapel where a more formal program was carried out. It embraced a special responsive service prepared by Mr. Hale, prayers by Rev. O. D. Sewall and Rev. J. H. Denison, Scripture reading by Rev. J. O. Haavrig, a ten-minute talk by Rev. George A. Gordon, D. D., and an address by Rev. Nehemiah Boynton, D. D., who had come from Brooklyn for this express purpose, and whose effective part in starting the enterprise ten years ago made his contribution of special worth.

The anniversary has demonstrated anew the wisdom of organizing the church as well as the warmth of fellowship existing between the members.

Continued on page 622



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All Grocers.

Three Delightful Boston Anniversaries

(Continued from page 621.)

Allston

The church in Allston celebrated the twentieth anniversary of its organization, Nov. 2-4. On Friday evening Rev. Douglas P. Birnie of Rye, N. Y., a former pastor, gave an inspiring address. On Sunday Rev. J. O. Haavivig, for the past ten years the efficient pastor, preached the anniversary sermon, reviewing some of the achievements of the past two decades and declaring that the need of today is still more earnestness in declaring and exemplifying the simple truths and principles of the kingdom of God.

At the fellowship meeting in the evening Rev. J. F. Chase of the Harvard Street Methodist Church, Rev. E. P. Tullar of the Allston Baptist church and Rev. W. A. Knight, pastor of the Brighton church, from which the Allston church was organized, were the speakers. The auditorium of the church is capable of enlargement by the inclusion of adjoining rooms and the space was all required to accommodate the friends who gathered. A large picture of Dr. A. H. Quint, who was much interested in the early years of the church, was prominently displayed.

Dorchester Second

Second Church of Dorchester celebrated informally last week Tuesday the centennial of the dedication of its house of worship. After supper came brief historical addresses by Dr. Arthur Little, pastor now and for twenty years, Rev. F. H. Means, whose father was pastor here about thirty years, Rev. E. R. Shippen of the Unitarian church, and by gifted laymen.

The population, 3,000 when the church was built, has now grown to 70,000, and the edifice then erected now seats 1,000 people, justifying the far-sightedness of its builders. Second Church has always been free from debt, and averages about \$10,000 in annual gifts to outside religious enterprises. It looks forward to a great formal celebration of its centennial of organization, Jan. 1, 1908.

Dr. Lewis Installed at Kansas City

Among the changes which have been coming to Kansas City Congregationalism the most significant is the union of First Church with Clyde. This movement will mean much to the denomination and the kingdom of God in this rapidly growing city and throughout the great Southwest. The Old First, under the leadership of Henry Hopkins, held a commanding place in the life of the city. Clyde was for years the second church of the denomination, and furnished in Dr. Bushnell the leader of the denominational forces on the western side of the state. The new organization has the material strength, and its friends trust that it has the intellectual and spiritual quality which will enable it to fill as large a place as did its predecessors.

The union has been desired and discussed for a number of years. At the beginning of 1905 it seemed about to be effected, but failed. In its search for a pastor, First Church brought Rev. Alexander Lewis, Ph. D., to the city for a few weeks in the fall of the same year. He won the hearts of the people, and suggested a plan of union which contemplated the sale of both properties and the erection of a new edifice in a central location. The idea was favorably received; overtures made to Clyde Church were heartily accepted and the two churches united in bringing Dr. Lewis into the Southwest.

The merger on being worked out resulted in a new corporation known as The First Con-

gregational Church of Kansas City, Mo., to which the properties of the old churches were transferred. The membership of the two churches when brought together formed an organization of about seven hundred. New officers have been elected. Services are being held in both buildings, Dr. Lewis preaching at the McGee Street Branch in the morning and the Brooklyn Avenue Branch in the evening. Each maintains a Sunday school and a ladies' society. There is one prayer



REV. ALEXANDER LEWIS, PH. D.

meeting and one Christian Endeavor meeting, which are held in the Brooklyn Avenue building.

The old First edifice has been sold for \$150,000, and a new lot has been secured at the corner of Seventh Street and Admiral Boulevard. Plans for the new building are in preparation.

Dr. Lewis was installed Oct. 25. The council was composed of the churches of Greater Kansas City and the surrounding cities, including the First and Pilgrim Churches of St. Louis. Dr. A. K. Wray, was moderator. Mayor Beardsley, a member of the church, spoke in his rare way of the pastor's relation to the life of the city. Rev. G. H. Combs, Independence Boulevard Christian Church, welcomed Dr. Lewis in the name of the ministers and churches. The sermon was preached by Dr. T. B. McLeod, formerly of Brooklyn, now of St. Louis. The prayer was offered by Rev. James Parsons of Sedalia. Dr. J. E. Kirby, Drury's president, charged the pastor. Rev. W. M. Short of Kansas City extended fellowship and Dr. F. L. Hayes of Topeka charged the people.

Dr. Lewis is a graduate of Carleton College and Union Seminary. During his Senior year in the seminary he assisted Dr. S. H. Virgin, pastor of Pilgrim Church, New York, and on graduation was called to be his assistant pastor. After a year of successful service he accepted a call to New England Church of Brooklyn, where he remained four and one-half years. He found a church of 150 members, with a Sunday school of about the same number, and left a church of 368 and a Sunday school of 450. Its building, destroyed by fire, was rebuilt within a year. During this Brooklyn pastorate he did post-graduate work in the University of New York, receiving the degree of Ph. D. During his nine years as pastor of Pilgrim Church, Worcester, Mass., the membership increased from 400 to 760, and a debt of \$50,000 was raised. In 1904 Dr. Lewis went abroad for special study spending the greater part of his time in Oxford, Eng.

Converted at Northfield, Minn., his first theological views formed under the influence of Dr. James K. Brooks, have changed until now he may be regarded as a liberal conservative. Dr. Lewis has shown himself a man of wholesome mind and pulpit ability. He comes to a great opportunity. Kansas City extends to him the right hand of fellowship and prays that his success may be without measure!

J. P. O'B.

Biographical

REV. SHERLOCK BRISTOL
"The Pioneer Preacher"

Born at Cheshire, Ct., June 5, 1815; converted at the age of fifteen; a student for two years at Phillips Academy; a graduate from Oberlin in 1839; actively engaged in pastoral work for thirty-five years; for thirty years a prophet with a pen, Mr. Bristol died at his home near Montalvo, Cal., Sept. 26.

A life-long sympathy with the educational work of the denomination with which he has held membership as a minister for seventy years was evidenced to the last. Once he saved his own *alma mater* from distress by entering the field as an agent, and once emptied his own purse and saved Olivet College from bankruptcy. The mission work of the church also held a large place in his heart and life.

In 1869 he became pastor of the church at Ventura, Cal., the organization of which he hastened and shepherded for over five years. Uncertain health compelled his retirement from pastoral work, but he continued to live in Ventura. After passing threescore and ten, he began his literary career resulting in the publication of *The Pioneer Preacher*, in 1887, *Paracletos*, in 1893, and *Human Sinfulness*, his last book published, in April, 1906. His death was due to pleura-pneumonia which consummated its work within twenty-four hours, he having been unusually well and vigorous during the months preceding this sudden attack.

REV. WILLIAM F. BACON

While walking on the street near his home in Medford, Mass., Rev. William F. Bacon dropped dead Nov. 1. He was ordained in 1867 and was seventy-two years old. For several years he conducted a bureau of ministerial supply at the Congregational House, Boston. When the Massachusetts Association established its Board of Ministerial Supply he gave up his special work, and his relations with Dr. Rice have always been cordial. During the last four years Mr. Bacon has been pastor of the Congregational Church, Burlington, where funeral services were held on Sunday last. His four sons were bearers at the funeral and the body was buried in Bedford.

The Bible does not rest in the scholarship of our schools, but in the hearts of the people who test it, proving sin to be what it is represented to be and holiness to do what is claimed for it. The best test of the Bible is not the settlement of the question of Moses, Isaiah or John. But I am able to test it myself and prove it by my human nature and by the things which it reveals in the form of salvation.—Chancellor J. R. Day of Syracuse University.

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For San Francisco Relief

To the Congregational Churches in New England, Greeting:

Dear Brethren: In behalf of our churches in San Francisco and in the towns nearby so sorely stricken through earthquake and fire, we urgently appeal to you to come to their aid in restoring and rebuilding their houses of worship. With some church buildings wholly and others partially destroyed, and with financial resources seriously crippled and in some cases wiped out, and with only a small insurance and not all of that collectible, our brethren in California are unable to re-equip themselves for Christian work without our generous and speedy assistance.

The amount needed to shelter their congregations and tide them over the period of distress is \$200,000—and we believe this sum is none too large—and in New England our proportion of this amount should be in keeping with our generous gifts hitherto made in response to needy appeals. Not one cent of the vast sum given a few months ago for general relief can be used for aiding churches; and although we may have given toward that fund, the cry from our burdened brethren ought not on that account to go unheeded.

The future of Congregationalism, and in part of Christianity, in California, depends in large measure upon our response to the call of our brethren from the coast. Shall we not then come to their help with hearty good will? Shall we not give with a liberal hand for the relief of our brethren in this day of their calamity? Is it not an opportunity to show the strength and depth of our fraternal spirit—our bond of brotherhood? In order to meet the present crisis, our gifts should be made at the earliest possible moment.

Contributions should be sent to Samuel Usher, Treasurer, 176 High Street, Boston, Mass., who will see that they are forwarded to the Committee of Reconstruction and Relief of Berkeley, Cal.

In the hope that your church will give this appeal prayerful and speedy attention, we are,

Fraternally your servants,

SAMUEL USHER, President,
WILLIAM O. BLANEY,
CHARLES H. RUTAN,
SAMUEL B. CAPEN,
of the Congregational Club,

FRANK S. HUNNEWELL,
JOHN G. TAYLOR,
DANIEL EVANS,
of the Boston Ministers' Meeting,

GEORGE A. HOOD,
Field Secretary for New England of the Congregational Church Building Society.

BOSTON, MASS., NOV. 1, 1906.

Churches desiring copies of this appeal may secure them by application to Mr. Samuel Usher, 176 High Street, Boston. Collection envelopes will also be furnished if desired.

The California Relief Fund to Nov. 2

Previously acknowledged.....	\$7,991 39
Lanesville, Gloucester.....	9 60
Birmingham, Ala., Pilgrim.....	2 10
Eureka, S. D., German Cong'l Bethel, No. 2.....	30 00
Eureka, S. D., German Cong'l Friedens..	5 16
Newton, J. W. Bacon.....	5 00
Jamestown, N. Y., First.....	168 65
Lynn, Chestnut Street.....	40 00
Lyndon, Vt., First.....	8 00
Marblehead, N. F. Sanborn, Y. P. S. U. S. G.	7 00
Wolfeboro, N. H., Cong'l Sunday School	6 00
Total.....	\$8,270 90

Deaths

REV. GEORGE H. FRENCH

Rev. George H. French, youngest son of the late Deacon C. M. and Dolly Pillsbury French was born in Candia, N. H., July 27, 1838 and died in Westmoreland, N. H., Oct. 2, 1906.

After a life of almost perfect health, his death of disease of the heart, after a brief illness, was a surprise and shock to all.

Mr. French was a graduate of Phillips Academy, of Dartmouth College and of Andover Seminary. He was principal of Thetford Academy two years. He was married to Fannie E. Kilburn of Holden, Mass., in 1871. The same year he was ordained at Johnson, Vt., where he remained seven years. He has since served churches in Ludlow, Vt., Charlestown and Meriden, N. H., and Westmoreland and Parkhill, in the same state, where he died after a pastorate of twelve years. As a trustee of Kimball Union Academy he had been a tireless worker since 1889. Mr. French was a good all around Christian worker. He was courteous, wise, faithful. His advice was sought in conventions and councils and best of all he lived the religion he taught.

Mr. French left a widow and three sons, two brothers, Deacon J. F. French of Candia and Rev. S. F. French of Londonderry, N. H., and one sister, wife of the late Rev. J. H. Pitts of Newfields, N. H.

The churches he has served, his brethren in the ministry and his relatives in their affliction are comforted by the thought that he has heard the "well done" and entered upon the higher service of heaven. K.

MRS. MARY W. ENO

Died in Lowell, Oct. 17, having just passed her eighty-third birthday, Mrs. Mary W. Eno, daughter of the late Deacon Asa Wetherbee and widow of the late William F. Eno.

Mrs. Eno was a woman of intellectual superiority and a great reader. She and her sisters, of whom there were nine, were wonderfully conversant with public affairs, active in church matters and most helpful in their influence among a wide circle of friends. Among their beloved relatives was the late missionary, Dr. Cyrus Hamlin. They were right-hand helpers, from the first to the last pastorates in the John Street Congregational Church. In the early days before the decline of down-town churches, they were prominent co-workers with the late Mrs. Steadman W. Hanks and Mrs. Eden B. Foster. In later years Mrs. Eno and her only surviving sister Sophia, lived on Kirk Street, as they always had "just around the corner" from the

old John Street Church edifice, which has now been turned into a Y. W. C. A. home. There they continued to exert a unique influence. All who knew Mrs. Eno loved and honored her for her goodness, her knowledge, her keen wit, her hatred of sham and her well-rounded, lovable and strong character.

She left three married children, Messrs. William and Frederic Eno of Swampscott, and Mrs. Eugene Russell, wife of the principal of the Lynn Classical High School, and five grandchildren, the sons and daughters of Mr. and Mrs. Russell. Her funeral was conducted by Rev. George H. Johnson of Taunton, who was the last pastor of the John Street Congregational Church, which is now a part of interesting Lowell Congregational history. E. B. F.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Monday, Nov. 12, 10.30 A. M. Evangelical Alliance in Tremont Temple. Speaker, Rev. S. Parkes Cadman, D. D., of Brooklyn, N. Y.

MINNEAPOLIS MINISTERS' MEETING, Plymouth Church, Nov. 12, 10.30 A. M. Subject, The Scientific Aspect of Conversion; speaker, Rev. F. A. Cool.

WOMAN'S BOARD OF MISSIONS, annual meeting, Portland, Me., Nov. 14, 15.

SUNDAY SCHOOL NORMAL CLASS, Dr. W. T. McEwen, leader, Lorimer Hall, Tremont Temple, Saturdays, 2.30 P. M.

Additions or corrections should be promptly sent. Connecticut, Naugatuck, Nov. 13-15
Alabama, East Tallahassee, Nov. 14
Georgia Convention, Thomasville, Nov. 15-18
South Carolina, Greensboro, Nov.
Mississippi, Meridan, Dec. 14-16

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PERFECTION Oil Heater

(Equipped with Smokeless Devtee)

lies in the fact that it generates intense heat without smoke or smell. The oil fount and the wick carrier are made of brass throughout, which insures durability. Gives great heat at small cost. Fount has oil indicator and handle. Heater is light and portable. Absolutely safe and simple—wick cannot be turned too high or too low. Operated as easily as a lamp. All parts easily cleaned. Two finishes—nickel and japan. Every heater warranted. If not at your dealer's write nearest agency for descriptive circular.

The Rayo Lamp

can be used in any room and is the best all-round house lamp made. Gives a clear, steady light. Is the safest lamp you can buy. Brass throughout and nickel plated. Equipped with the latest improved burner. "Handsone—simple—satisfactory. Every lamp warranted. Write to nearest agency if you cannot get it from your dealer.



STANDARD OIL COMPANY OF NEW YORK

Church and Ministerial Record

Calls

BENNETT, JOS. H., Clay Center, Neb., to Farnam and Stockville. Accepts.
 BLACKMER, EDMUND F., Woodville, N. Y., to Gainesville. Accepts.
 CUMMINGS, WM. A., Wacousta, Mich., to Moline. Declines.
 ECKEL, HOWARD, First Ch., McKeesport, Pa., to First Pentecostal Ch., Haverhill, Mass. Accepts.
 GODDARD, REUBEN J., Mt. Vernon Heights, N. Y., to Passaic, N. J.
 JAMES, HENRY, St. Marys, O., to Newton Falls. Accepts.
 LIVINGSTON, STEPHEN T., Fryeburg, Me., to First Ch., Bridgton.
 MARTIN, SAM'L A., Orchard, Io., to Doniphan, W. Hamilton and S. Platte, Neb. Accepts.
 MATHEWS, ROBERT B., Newcastle, Me., to Ellsworth.
 MCKOON, HOMER, Yale Sem., to Bristol, N. Y.
 PRENTISS, GEO. F., Davenport Ch., New Haven, Ct., to Cambridge, N. Y. Accepts.
 STOCKWELL, CYRUS K., Alexandria, Ind., to Bloomington, Ill. Accepts.
 TOWNSEND, STEPHEN J., Avon Park, Fla., to Interlachen. Accepts.
 WARNER, ALEX. C., McLean, Ill., to Walworth, Wis. Accepts, and is at work.

Ordinations and Installations

CHASE, C. THURSTON, 4. Park Ch., Meadville, Pa., Oct. 26. Sermon, Dr. A. J. Lyman; other parts, Rev. Messrs. Newman Matthews, L. Bugbee, Owen Thomas, L. K. Jones, Sec. G. H. Guttererson and Dr. D. F. Bradley.
 HUNTER, J. DU BOIS, Auburn Sem., o. and 4. Tabernacle Ch., Chicago, Ill., Oct. 29. Sermon, Dr. J. F. Loba; other parts, Rev. Messrs. V. L. Greenwood, B. S. Winchester, H. D. Burt, Profs. E. T. Harper and Graham Taylor and Dr. F. N. White.
 MANN, GEO. E., o. Freedom, Me., Oct. 30. Sermon, Rev. P. F. Marston; other parts, Rev. Messrs. J. P. Williams, W. G. Mann, T. H. Derrick and others.
 VAN AUREN, CARL H., o. North Fairmount Ch., Cincinnati, O., Oct. 30. Sermon, Dr. D. M. Pratt; other parts, Sec. C. H. Small, Rev. Messrs. H. A. Atkinson, G. R. Berry and A. A. Andridge.

Resignations

ECKEL, HOWARD, First Ch., McKeesport, Pa.
 FISHER, CHAS. W., West Ch., Portland, Me. Will make his home at Gleasondale, Mass.
 MATHEWS, ROBERT B., Newcastle, Me., after twelve years' service.
 PINKERTON, HENRY M., New Lisbon, Wis.
 PRATT, LEWELLYN, Broadway Ch., Norwich, Ct., after a pastorate of over eighteen years. Is invited to become pastor emeritus.
 TOWNSEND, STEPHEN J., Avon Park, Fla., after seven years' service.
 WINSLOW, JACOB, Interlachen, Fla.

Stated Supplies

BROWN, FREDERIC, Senior in Bangor Sem., at Elm St. Ch., Bucksport, Me., until May.
 JCKELL, HANS C., Oberlin Sem., at N. Bloomfield, O., for the school year.
 KAUFMAN, J. W., at Shullsburg, Wis., while finishing his college course.
 WHITMER, PAUL E., Oberlin Sem., at Clarksfield, O., for the school year.

Personals

EMERSON, OLIVER P., after a year's absence from Honolulu, a large part of which was spent at Harvard Divinity School, has formally resigned his connection with the Hawaiian Evangelical Ass'n, and purposes resuming pastoral work in this section, the climate being favorable to Mrs. Emerson's health. The past summer he supplied his old pulpit at Peacedale, R. I., during the pastor's vacation, preached in his grandfather's pulpit at Nelson, N. H. He will study at Harvard Divinity School pending a new opening for work.

THE COMING OF THE STORK

Reminds Mothers That One of the First and Most Important Requisites Is Cuticura Soap.

Physicians, nurses, pharmacists and chemists throughout the world indorse Cuticura Soap, because of its delicate, medicinal, emollient, sanative and antiseptic properties derived from Cuticura Ointment, the great Skin Cure, united with the purest of cleansing ingredients and most refreshing of flower odors. For preserving, purifying and beautifying the skin, for allaying itching, irritation and inflammation, for sanative, antiseptic cleansing, as well as for all the purposes of the toilet, bath and nursery, Cuticura Soap is invaluable. Guaranteed absolutely pure and may be used from the hour of birth.

pit at Nelson, N. H. He will study at Harvard Divinity School pending a new opening for work.

FRINK, BENSON M., W. Brookfield, Mass., about to undergo an operation for the removal of cataracts, received a purse of money from the Ladies' Benevolent Society, Oct. 13, at a surprise party.

FRIZZELL, Dr. JOHN W., recently pastor of First Ch., Sioux City, Io., goes to Athens, Tex., where he will engage in the real estate business.

HOWARD, MARTIN S., Wilbraham, Mass., who has just preached his 38th anniversary sermon, has had the longest pastorate among Congregational ministers in Hampden County, and only two in the state have been settled longer.

LODER, ACHILLES L., Thetford, Vt., sailed from Seattle, Oct. 30, going via Japan, China, India and Egypt to Palestine and returning to America next summer.

MCDONALD, A. M., Bar Harbor, Me., has had his salary raised \$500. It is understood that the increase came largely from the summer residents.

NASH, Prof. CHAS. S., professor of homiletics and pastoral theology in Pacific Theological Seminary, is to be dean of the seminary during the year's absence of President McLean in Egypt and the Holy Land.

SKILES, JAS. H., and wife, Glenwood, Io., were recently surprised by a call from a number of parishioners, bringing a generous supply of canned fruit.

SYLVESTER, J. WALTER, pastor of Central Union Ch., Honolulu, who recently came to Denver, Col., in search of an assistant pastor and an organist, is ill there with pulmonary trouble and his physicians may not permit him to return to the Hawaiian Islands.

VILLIERS, J. CHAS., on closing, Oct. 1, a nine-year pastorate at Old Lyme, Ct., to accept a call to Kingston, Ont., was given about \$300 by his former people.

Receptions

JORDAN, Dr. WM. W., Clinton, Mass., Oct. 12, with addresses by Rev. D. B. Scott, a former pastor, Rev. T. W. Davison, the "Timothy" of the church, and others. Exercises felicitously reported for the local press, under the caption, "Chronicles of the Temple."

RICHARDS, THOS. C., and wife, by their new church at Warren, Mass. Purposely given after they had become somewhat acquainted, instead of immediately upon arrival. Mr. Richards, who is the biographer of Samuel J. Mills, has been invited by the United Brethren to spend a week in Ohio, spreading Mills's influence.

Churches Organized and Recognized

PHILADELPHIA, PA., Puritan (colored), recognized Oct. 26, 68 members, 27 men. This makes two such churches in the Quaker City, which has a colored population of 100,000.

Casualties

TALCOTTVILLE, CT., Rev. D. L. Yale. Large brick edifice built by Talcott Brothers burned to the ground Oct. 30. Loss, \$40,000. Church will rebuild, the insurance of \$25,000 enabling it to begin at once. The Talcottville Manufacturing Co., whose office was on the ground floor, lost many valuable books and papers. Mr. Yale lost a \$300 telescope, and only by energetic work saved his residence from destruction.

Anniversaries

BLACK ROCK, CT.—25th of installation of Rev. Henry C. Woodruff, celebrated Oct. 14, with interesting anniversary sermon, and reception Oct. 16, when a golden offering was presented to the pastor and a bouquet of roses to Mrs. Woodruff. Many clergymen from Bridgeport and vicinity brought congratulations.

SPRINGFIELD, MASS., North, Rev. N. M. Hall, 60th, celebrated Oct. 25—Nov. 4, with memorial service to ascended member, reception in parish house, greetings from Dr. Washington Gladden and other interesting features.



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A Way to Help Evangelism

The committee on evangelism of the Massachusetts Association finds its work growing. Calls from the churches are multiplying and there are signs of a strong forward movement. The members of the committee are gladly giving time and strength to this work, but are somewhat handicapped by the fact that the association made no appropriation for this important work. The committee could use \$200 to good advantage in fostering the spirit of evangelism in the churches, and it ventures to appeal to the Christian men of the state to contribute this modest sum. Checks should be sent to Dr. Charles B. Rice, Congregational House, Boston.

For the Committee,

F. S. HUNNEWELL, Chairman.
E. V. BIGELOW, Secretary.

Chicago Seminary

The work of the year is vigorously under way in all departments, which are as strongly manned as they have ever been. Dr. Gunsaulus is making a unique success of his practice method in teaching the art of preaching. Not only does he do much individual work with each student in criticising his effort, but he preaches to the students to let them express their own ideals of preaching by the exercise of their critical faculties "without any praise," for his own effort. Professor Beckwith greatly interests his classes and is teaching them to think for themselves. His forthcoming volume on *The Reality of Christian Theology*, which is daily expected from the press, is eagerly awaited. Prof. E. T. Harper is in the full swing of his teaching power after a somewhat prolonged vacation in the State of Washington. Prof. C. W. Votaw of the University of Chicago continues to teach for another year most acceptably in the New Testament department. Professor Scott is now the senior member of the faculty, so many of his colleagues having died or removed within six years.

There is an earnest spiritual life among the students and a loyal *esprit de corps*. The entering students are fewer than usual, 21 having matriculated for the Junior class in all departments, and 2 for the Middle class. In all there are 71 in the regular courses, 4 unclassified, 3 taking graduate work and 12 in the Christian Institute, a total enrollment of 91. Of the regulars, 11 are in the German, 24 in the Swedish and 9 in the Danish-Norwegian institutes. In the seminary classes there are 10 Seniors, 11 Middlers, 6 Juniors. The Christian Institute is strongly re-enforced this year by the teaching of Miss Florence A. Fensham and of Prof. F. W. Ellis, who, in addition to his work in the Old Testament department, has taken charge of the courses offered for lay-training and for special work outside the seminary curriculum.

Secretary Barton of the American Board is delivering six lectures in the Alden course on Turkey in Transition. G. T.

Chinese Workers at Lowell, Mass.

The third annual gathering of the New England Chinese Sunday School Workers' Union brought to the First Baptist Church scores of women and a few men who are teaching our immigrant Chinese. Sixteen schools are connected with various Boston churches; two are in Lowell, while in Worcester, Springfield, Providence and other centers many other groups are gathered under the fostering of faithful women who teach them to read for the privilege of leading them to Christ. Only one or two can be taught in a class, because of their great

disparity of attainments, but the labor yields occasional gems. Miss Norris tells of one Wong Sing, who came to America twelve years ago and developed under the influence of these workers into a herald of the cross, going back to his own country to work for women and children in Nam Tsim, a hundred miles from Hongkong.

Chin Shuk of Boston told of two preachers and two teachers who have gone from the Chinese home at 717 Tremont Street to help evangelize China, and of \$1,625 recently contributed by Chinese laundrymen and others to propagate their mission. Rev. James H. Roberts of Kalgan fame was one speaker and another was Yung Liang

Hwang, a bright Chinese student from Drew Theological Seminary. E. V. R.

The Luther League of America, in session last week, forwarded this message to President Roosevelt:

The Luther League of America, in convention at Canton, O., appreciates your high sentiment concerning the Lutheran Church as a vital factor in the religious development of the nation. We pledge our support of the Government in the words of 1 Tim. 2: 1-14.



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Ministers of energy and influence who desire to conduct European parties please address C. H. Spencer, General Delivery, Boston, Mass.

A Canadian Methodist Minister, 40 years of age, is at liberty and would take supply work. Address S. A. K., 44, care The Congregationalist, Boston, Mass.

Wanted, a girl to do general housework in Hudson, Mass. for a family of three. References expected. Address H. A. K., 45, care The Congregationalist, Boston.

Wanted, a practical Christian woman to assist in charitable institution (Reformatory for girls). Address House of Shelter, 45, care The Congregationalist, Boston.

Editor. Good newspaper man to take charge of high class publication; also an experienced reporter; write stating experience. Hagoods, 305 Broadway, New York.

Pilgrim Congregational Church of Birmingham, Ala., wishes to secure second-hand hymn-books for use in Sunday school. Address George E. Bates, Birmingham, Ala.

Wanted, a man for the department of Science and Mathematics in one of the leading fitting schools in New England. Address T. S. B., 45, care The Congregationalist, Boston, Mass.

Wanted, country church, either Congregational or Presbyterian, and farm, near Rochester, N. Y., preferred. After thirty years' ministry city pastor desires Sabbath supply only, near small fruit and poultry farm which could be rented with option of purchase. Send full description, lowest terms and, if possible, photographs of buildings to Clericus, Room 514, 287 Fourth Avenue, New York.

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Wanted. A refined, middle-aged woman would like position as companion to elderly person or housekeeper for one or two persons. Best of references exchanged. Address K. T. P., 41 Lovett Street, Beverly, Mass.

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Wanted, ministers and others to obtain members for tourist parties to Holy Land this winter and to Europe next spring and summer. Both free tours and cash commission given. Rev. George F. Nason, Wilmington, Del.

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Nebraska Association

Important Action

Voted to have a monthly four-page state paper; Instituted League for Proportionate Giving; Vested ordination in local association; Provided course of study for candidates deficient in training; Contributed \$2,200 for Doane College; Favored tri-unity.

Fifty years young, this association held its jubilee at Albion, where our church, twenty-six years ago a homeless band of seven members, now over two hundred strong, is shepherded by A. C. Townsend, a son of Massachusetts. From the anniversary hymn by Nebraska's poet preacher, G. W. Crofts, to the last word by Moderator Bross, the meeting was inspiring, progressive, world-wide in vision. By constitutional provision, the best morning hour was given to communion with God, when the dead were tenderly named, burdened brethren remembered and men spoke and prayed of their joys and hopes.

From the strong opening address by Rev. L. O. Baird on Preaching, affirming the vital place of the pulpit and its abiding power, if held to high ideals, the transition was logical to the annual paper by the retiring moderator, Rev. H. A. French, on the Diaconate. Echoing the recent plea of *The Congregationalist* for large ministers in small churches, he urged the reinstatement of the diaconate on the apostolic basis, that ministers may be less managers and more revealers and that the character and policy of the individual church may be given permanence by the deacons. The uplifting sermon by Rev. J. H. Andress on Perfect Manhood, the generous offering by pastors on small salaries for needy brethren, the tender report on Ministerial Relief by Rev. J. H. Bennett, helped to shape the sentiment of the meeting.

On Evangelism no formal action was taken. An increasing number of churches report special services. Many such are arranged for the autumn and winter, when Gipsy Smith, Lyon and others will be here. In frontier fields, State Missionary Packard of the Missionary Society is largely occupied by distinctly evangelistic work with gratifying results.

With the work of young people in the Endeavor Society, locally often a mainstay, but in its state organization not so satisfactory, closer relation was made by a constitutional amendment, with the feeling that for indifference to the pledge and consequent deadening of conscience pastors and older members are largely responsible and that the level of Christian life among the young people is as high as that of adult church members. A children's service conducted by the wife of Supt. S. I. Hanford, and by Miss Benker, state Sunday school missionary, emphasized responsibility for the development of youth.

The venerable topic, The Midweek Service, proved one of the liveliest on the program, treated historically by Rev. A. E. Ricker, its status in Nebraska by Rev. S. H. Buell, desirable changes by Rev. W. H. Medlar, its necessity to the modern church by Rev. H. B. Harrison. From data widely collected Buell reported a service, on the whole, commonplace but helpful; attendance averaging ten to twenty, affected little by location of church or ability of pastor; an attendance of one church member in seven, fairly representing the church workers and a type of Christian experience above the average; a change in character from a prayer to a conference meeting; all kinds of topics and methods; all attendants willing to take part by reading, if asked, nearly all to discuss, a few to pray, very few to testify of their experience.

As always, there was something doing in matters of denominational method and polity. With Dr. Bullock laying the course by Plymouth Rock chart and Dr. Herring trimming the sails to catch every fresh breeze, Nebraska Congregationalism is bound to make headway.

To meet the need of a medium of communication between the churches and the state organizations, a monthly four page *State News Letter* is to be edited by the advisory board, paid for by a tax of two cents per church member, sent in packages to pastors and clerks who will see that it reaches every member.

It was decided to institute a systematic state campaign for proportional giving on the titling plan. There is to be a League for Proportional Giving, Rev. F. W. Leavitt its salaried secretary, its members all who will sign a pledge to give annually a definite per cent. of their income. Each local association will have its secretary to foster the interests of the league within its bounds. The general secretary will speak before the churches, circulate literature, etc. All this because last year's increase in giving is small in proportion to the great prosperity of the state.

The advisory board, also responsible for the *News Letter*, the League of Proportional Giving and a large part of the boost to our state work, recommended—and a committee was appointed to report upon it next year—that the church desiring the ordination of a candidate for the ministry present him to the local association at its regular meeting. The association shall examine him as to fitness and, if it approve, shall give him a certificate to that effect, on the basis of which he shall be ordained by a council called by the association or by the church and candidate. A committee was also appointed to prepare a course of study for candidates for ordination deficient in training.

Dr. Herring, from whose fertile brain the advisory board sprang, was re-elected chairman. In his suggestive paper on the unifying and simplifying of state machinery, he urged closer co-ordination between departments of state work and that the churches centralize effort, this year, on education and self-support. Our unique plant of four academies, with Doane College at their heart, reported 800 students. Doane, the hope of the denomination in Nebraska, with 600 students and a campus of an acre for each, having heretofore raised \$25,000 for the new Conservatory of Music, and now bravely struggling to secure \$25,000 to meet Mr. Carnegie's conditional offer of an equal sum and \$25,000 more to secure Dr. Pearson's of the latter amount, presented his needs to the association, and received a spontaneous contribution of \$2,200, than which few gifts to education have meant more self-denial.

The annual meeting of the State Home Missionary Society, the first since coming to self support, was enthusiastic and abundantly justified the step taken last May. Rev. Lewis Gregory, supplementing his distinguished ministerial record by valuable service as treasurer of the society, reported over \$9,000 contributed, a gain of nearly \$2,000. This, with the splendid record of the Woman's Union, Mrs. J. E. Tuttle, president, which aimed, in the year closing, to raise \$2,000 for the state work and went \$500 better, indicates that the goal set for the first year of self-support, \$10,000 for Nebraska and \$500 for the national society, will be reached. Full of encouragement were the reports of Superintendent Bross concluding his work, of Superintendent Hanford—distinctly the man for the place—for the first six months of his and of State Missionary Packard, with the address on the general aspects of the work, by Dr. Tuttle, who was re-elected president and renominated director of the national society. Not only is the indorsement of self-support enthusiastic through the state, but a new sense of responsibility has come to pastors and churches, shown by increased contributions, the growth of titling and the coming to self-support of a dozen churches.

Absorbing as state problems are, they seem but to intensify interest in those of national and world scope, as indicated by the concern of the association in the Andover matter voiced in a unanimous vote requesting that disposal of the seminary funds be delayed until action upon the whole problem by a general council; by giving an evening to foreign missions with addresses by Miss Watnwright of Japan and by Dr. Tuttle on The Church and the World's Evangelization, and by the deep interest in tri-unity.

On this topic addresses were made by Chancellor Stephens for the Methodist Protestants, President Schell of York College for the United Brethren, and Rev. C. H. Crawford for Congregationalists, all strongly favoring organic union. The sentiment of the association strongly favored such union on the basis of the Dayton plan. With but one dissenting vote, resolutions were adopted expressing hearty sympathy with the movement the hope that efforts to secure it may be pressed as rapidly and as far as possible, and readiness, if fundamental principles of Congregationalism be not surrendered, to join in perfecting a union which shall secure the efficiency of organization and of superintendence "of which our denomination is patently in need."

The last evening was given to three splendid addresses by laymen—Judges Dungan, Miller and Williams—on The Fundamental Need of a Business Man's Life, The White Man's Minister's Burden, A Layman's View of Pulpit and Pew. Inspired by their stirring message, ministers and delegates scattered, to meet next year at Fremont.

J. E. T.

Utah State Meeting

The gathering of the Utah Association in the beautiful city of Provo, Oct. 18-20, was one of the most largely attended and the best in its spirit and results of any remembered here. The Provo church, under its new leader, Rev. J. Challen Smith, maintained the old traditions of hospitality, and the delegates were delightfully entertained. The ab-

sence of the moderator, Rev. J. D. Kingsbury, who was detained in Oklahoma, was a keen disappointment. Rev. N. S. Elderkin was elected moderator in his stead; Rev. D. Q. Grabill of Park City, assistant.

The report of the registrar and those from the churches and schools were encouraging. There has been advance along all lines, and the coming year will witness a continuance of progress if the spirit of this gathering speaks for aught. Rev. J. Challen Smith preached the scholarly sermon.

The topic around which all addresses gathered was, The Gospel We Preach. The opening address by Rev. W. V. Davis of Robinson on, What Is the Gospel We Preach? was a simple, earnest, sound utterance of the essentials of the gospel as preached by our historic church. A fine preaching from the lay standpoint on the Duty of the Pew in evangelizing, was made by Mr. L. H. Page, and three further addresses on varying phases of the same subject set a wide, high, yet true program for the gospel in its present application to human need. Rev. D. Q. Grabill considered, Why We Preach the Gospel; Rev. N. S. Elderkin To Whom We Preach, and Rev. P. A. Simpkin suggested, Possibilities of Progress. A valuable paper was presented by Principal D. B. Clark on The Will as a Subjective Element in Education.

The Missionary Union, gathering under the lead of Mrs. D. B. Hemphill, was inspiring and educative, and revealed commendable activity in the local churches, the missionary gifts through this channel being the largest in its history. Perhaps the note of highest value in the association was the emphasizing and strengthening of denominational consciousness. It voted to seek in the local churches the means to maintain a ministry at two points, at least, where extension of our work seems possible. The missionary and benevolent committees were urged to push these matters in their departments.

S.

The Month in Canada

October Meetings

The first was the annual conference of the United Brethren at Sherston, Bishop Mills, D. D., presiding. But for the need of legislation to safeguard the property, this would have been the last meeting of the conference, the United Brethren Association of Congregational Churches taking its place. Legislation will be applied for at the coming session of the Ontario Parliament, after which a special conference will be convened and the union consummated.

Spirit of the Conference

The two Congregational delegates and Missionary Currie were heartily received, and given frequent places on the program. The churches will turn their support to the Congregational station at Chisamba, Africa. Bishop Mills gave the conference a full and affectionate greeting from the parent body in the United States. All the churches but one are manned and the members look forward to their future as Congregationalists with confidence.

A Prophetic Step?

May not this movement simplify matters for the larger union movement now considered by Presbyterians, Methodists and Congregationalists? The time is perhaps not yet come for some to surrender their identity and certain phases of doctrine and polity which they deem essential. In the meantime, why not The United Church, with its three-fold sections? There could be a grand national union, conference or assembly of all three, while the present machinery or organizations of the three bodies could continue as they are. This would be a practical union, which would hasten completer organic union.

Personal Mention

Principal Hill, D. D., has returned from Beloit, Wis., where he was called to the deathbed of his mother. Rev. Hugh Pedley leaves shortly on a visit to England. His health is not of the best, and his church thankfully grants him four months' leave of absence. Rev. W. T. Gunn is taking up his residence in Toronto, where his headquarters will be in the general superintendency to which he has been called. Rev. Frank J. Day has gone to Boston for further study before resuming the pastorate. He has already had an exceptional experience across the sea.

J. P. G.

A public school for both sexes has been opened this fall at Harpenden, Eng. This is a new departure in the British kingdom, though some private schools include both boys and girls.

In and Around Boston

Union Pending between Two Roxbury Churches.

For several months the question of uniting Immanuel and Walnut Avenue churches in Roxbury, located within half a mile of each other, has been agitated by prominent men in both parishes. The plan proposed involves selling the Immanuel edifice and passing over the proceeds to the united enterprise. Last spring Walnut Avenue voted that, provided after due consideration the merger seemed desirable to all concerned the Immanuel people would receive a hearty welcome. Last Friday evening Immanuel Church held a largely attended and protracted meeting, all the members having been notified that action might be taken. After a thorough discussion of the matter in all its aspects, 90 voted in favor of the union and 27 against it, and then one of

the minority moved that the vote be made unanimous, which was done. This is the exact action taken:

The committee report that they have carefully and faithfully considered all the interests and issues involved in the proposed consolidation of the Walnut Avenue and Immanuel Congregational churches, and that the best interests of both churches and the welfare of the Congregational denomination in Roxbury require that the two churches should come together.

They therefore recommend that the invitation of the Walnut Avenue Church to unite with them, be accepted and that a committee be appointed by this church with full power to arrange for the date and details of the consolidation.

A Tribute to Dr. Gordon

Clerical and lay admirers of Rev. Dr. George A. Gordon to the number of about a score made the occasion of his recent publication of a book of sermons the excuse for a modest dinner in his honor at Young's Hotel last week. After hearing from him words of reminiscence concerning his life in the ministry and his motives and methods in helping to shape the broadening thought of his time, and counsel as to the necessity of depth as well as breadth in religion and theology, he was told in a variety of informal but sincere ways of the affection his comrades have for him and the high appreciation they have not only of his intellectual leadership and power as a preacher, but of his fraternal spirit and brotherly welcome to younger men.

The Call to Theology

Prof. F. G. Peabody of the Harvard Divinity School began the popular course of lectures for clergymen, under the auspices of Lowell Institute, on Monday afternoon, with one of his felicitous, wide ranging, candid discussions, in this case, of the present state of the ministry of the Protestant Church, which he believes is wanting to a very considerable degree in both intellectual candor and vigor, and is molluscous rather than vertebrate in its theology. He described the consequence to the Church, as illustrated by the experience of Europe, when the educated, scientifically trained minds of an increasingly intelligent modern laity cease to respect the intellectual competency and courage of its clergy, and he does not hesitate to say that there are some signs of increasing alienation between the universities and the pastors and ecclesiastics in this country which are to be deplored. He pleads, therefore, for renewed emphasis on the rational as over against the mystic and altruistic aspects of the clergyman's life, and for a revival of interest in theology as such.

This plea for renewed interest in theology coming from a Unitarian is a sign of the times, and leads to the hope that Professor Peabody will see to it that the Harvard Divinity School emphasizes theological reconstruction as well as Biblical scholarship and social ethics.

Professor Steiner to the Boston Ministers

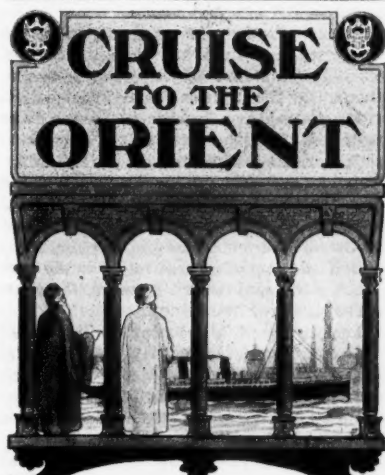
There was a double feast last Monday morning for such of the ministers as learned of it in time. After the inspiration of hearing Gipsy Smith at Park Street Church a large number adjourned to Pilgrim Hall, where they had a profitable hour with Dr. E. A. Steiner. Following somewhat in the line of the evangelist's address, the professor pleaded for a new type of minister, who shall be humble, heroic, honest with himself, passionate in preaching the gospel; for seminaries which will train such men to connect with the idealism of the college and the realism of the world, and for churches which will sustain them. Without these he believes that Congregationalism is doomed to die. Rev. H. W. Kimball pointed to the waste in ministerial training saying that less than a third of his seminary class are now in the ministry. Perhaps the best part of Professor Steiner's contribution was his fervent, unconventional prayer.

Risibles

PRIMITIVE EXPOSITION OF PRIMITIVE SCRIPTURE

A Telugu minister, a graduate of Ramapatam Theological Seminary, gave this interpretation of the story of Eve's temptation of Adam in the Garden of Eden:

When Eve was persuading Adam she said, "If you don't eat you and I are done with each other," but Adam wasn't scared. "If you don't eat I'll put sand in your curry," but Adam gritted his teeth and was firm. "Well, if you don't eat I'll go home to my mother," and this final shot carried the day.—*Baptist Missionary Magazine*.



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Passenger Traffic Manager, New York.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN BANKIN

Nov. 11, Sunday. *Waiting for God.*—Ps. 40.

We must often wait for God, the problem is to make that waiting joyful, which we plainly cannot do if we exalt our wishes above his will. What comes from God in blessing returns to him in praise. The new song lives in the sphere of personal relations. Note the deprecation of sacrifice in comparison with joyful obedience; and the expression of praise in open speaking. Dumb religion is a contradiction of nature. This was the experience of one in troubles. Yet what mattered it that he was poor and needy, so long as the Lord was his help.

We praise Thee that between us and Thee, our Father, nothing intervenes; but that we may draw near in confidence of faith and hope. Care for us and give us joy and let our waiting be rich in the consolations of Thy presence.

Nov. 12. *Folly of Idolatry.*—Isa. 44: 9-28.

Part of the log for fuel to bake bread and warm the body, part to be worshiped. So the work of the idolmaker proves the folly of idol worship. That which is made is always inferior to that which makes it. Nor can the thought of the idol as the conductor of power change the essential relation. A man makes a steam engine to drive a ship, but he does not on that account worship the engine. If this argument seems remote from our interests and needs, remember that it is practical enough among a majority of the inhabitants of the world.

Nov. 13. *The Work of Cyrus.*—Isa. 45: 1-17.

From Babylon Israel had nothing to hope but an asylum, a new power must give them back some share of their own national life. Cyrus was God's messenger without knowing it. Men who think they are going their own way are nevertheless God's instruments. But it is our privilege as Christians to be consciously God's fellow-workers.

Nov. 14. *God's Work for Israel.*—Isa. 51: 9-23.

No human insignificance can dwarf us so

[Publisher's Department]

"JUST A LITTLE"

Grape-Nuts Worked Wonders for an Unfortunate Woman.

"At last I was obliged to sit all day at a sewing machine in a factory," said an English lady who was once well and happy, but whose circumstances changed so that she was compelled to earn her living.

"I soon suffered dreadfully with indigestion, some days thought I would die from acute pain in front of the waist line. I took about everything for indigestion without any permanent relief; tried starvation but suffered just as much whether I ate anything or not.

"Curiosity caused me to try a package of Grape-Nuts food for a change. Then I got a second package and began to use it regularly. What was my surprise—bowels became regular, no more headaches, piles troubled me less frequently and best of all the stomach trouble was gone entirely. I wanted Grape-Nuts for luncheon as well as breakfast—seemed as if my system craved what was good for it.

"Every one in the family has taken to eating Grape-Nuts. They said I ate it with so much relish they thought it must be very good—and so it is.

"My little girl has gained five pounds since she started eating Grape-Nuts—in about three months. I think every one, sick or well, should eat Grape-Nuts at least twice every day." Name given by Postum Co., Battle Creek, Mich.

"There's a reason." Read the famous book, "The Road to Wellville," in packages.

long as we are sure of God. "One, with God, makes a majority." The words were spoken to Israel when it would have been easy to believe that God had forgotten them. Such experiences of trouble are sifting times. They show great forsakings, but they also bring the most triumphant faith and joy in God to view. We want a stormproof faith, not a mere smile of assent in prosperity. For out of the depths of experience must come the noblest joys.

Nov. 15. *The Glory of Zion.*—Isa. 52: 1-15.

These visions find poor fulfillment in the history of Jerusalem after the return. In the light of Christ's promises, they foreshadow the glorious City of God which John saw, and which Augustine wrote about in the midst of the wreck of the Roman world. Note how the prophet links all history together and how his vision works out to the servant of Jehovah, God's triumph impersonated in humanity.

Nov. 16. *The Suffering Servant.*—Isa. 53: 1-12.

If this picture had been written afterward, men would have asserted that it was drawn from the experience of Christ. It expresses the profound conviction that—the world being what it is—conspicuous and unselfish righteousness must bring rejection and suffering. Men have tried to get vicarious suffering out of theology, but it exists in theology because it belongs in human experience. The Servant of God must suffer because he is God's witness to a world which in its principles of conduct denies him.

Nov. 17. *Israel Comforted.*—Isa. 54: 1-17.

The coming glory is to be the expression of God's overflowing love. We have no right to read suffering except in the light of God's love. But this love sees deeper than our comfort, it plans deliverance from evil. Our selfishness would be as much a peril to the peace of heaven as to the happiness of earth. Note after God's overflowing wrath his promise, like the rainbow-witnessed pledge to Noah, that his lovingkindness shall not cease.

Temperance

Glasgow has been deeply aroused during the last two months by a temperance crusade. Several great temperance meetings have been held, and speakers have been secured from different parts of the kingdom. The workers in the cause are puzzled to find that coincident with new activity is evidence that drunkenness has greatly increased. Arrests each week have been considerably larger than for the corresponding week a year ago, and in several instances the number has doubled. Can there be a psychological relation between quickening the interest of temperance people and the appetites of the intemperate?

The Scottish Temperance Legislative Board recently sent a commission of five representative men of Edinburgh and Glasgow to study the management of the liquor traffic in Norway. Their report emphatically approved of the Norwegian system. They say that "Norway has been transformed from one of the most drunken of European nations into one of the most sober." They report that "the sobriety of Norway is as evident as the inebriety of Great Britain. We met no one who wore the aspect of the habitual drunkard; we searched the streets for drunken men, and even in the largest towns found but few, and these not disorderly; and we saw no drunken women." These statements confirm our own observation in recent visits to Norway and to Glasgow and Edinburgh.

If any readers of *The Congregationalist* have back numbers of illustrated magazines or papers, such as the *Christian Herald*, *Scientific American*, *Youth's Companion*, *Harper's Weekly*, etc., they will be most welcome at the Bethel of the Boston Seaman's Friend Society, 287 Hanover Street, Boston. Nearly fourteen tons have been distributed since May 1.

FRED P. GREENWOOD.

[Publisher's Department]

THE VALUE OF CHARCOAL

Few People Know How Useful It Is in Preserving Health and Beauty

Costs Nothing To Try

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address today for a free trial package and see for yourself. F. A. Stuart Co., 56 Stuart Building, Marshall, Mich.

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is just pure cod liver oil—free from disguise, because none is needed. It is the *impurity* or *adulteration* in cod liver oil that makes it offensive to taste and smell. The purity of Moller's Oil makes it

Free from Taste or Odor

It is this purity that makes Moller's Oil so digestible and without that nauseous "repeat."

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(Formerly called **GLUTEN FLOUR**)
SPECIAL DIABETIC FLOUR
K. C. WHOLE WHEAT FLOUR

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FARWELL & RHINES, WATERTOWN, N. Y., U. S. A.

IT WILL SERVE THE INTEREST OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN *THE CONGREGATIONALIST*.

Home Missions and Women

To compress the annual meeting of the Woman's Home Missionary Association of Rhode Island and Massachusetts into 500 words is beyond the power of a mere man. It is hard to boil down condensed cream without evaporating it altogether. So you will be treated simply to samples.

Whether the churches of these states are well manned or not, it was evident from the audience that filled Park Street Church, Boston, Oct. 31, that the churches are well "womaned." Alert, cultured, progressive Christian womanhood such as that will keep home missions marching on—not simply marking time. They recorded an increase of \$1,500 in cash gifts from living donors; the total receipts for the year approximating \$30,000, while \$32,000 have been packed into boxes and barrels for the West and the South. How much of this was due to the efficient management of the secretaries, Miss Jackson and Miss Woodberry, they artfully concealed, but Miss Woodberry's spicy, suggestive paper ought not to be concealed but published to the local societies as a monograph on methods. "Your field secretary has been introduced as a returned missionary, a converted Indian, a home missionary mother, the treasurer of the A. M. A., the president of a Negro school and a worker who had sacrificed her life in the mountains." All things to all women with a vengeance.

Miss Calder gave a fitting keynote in the fresh rendering of the opening words of Deborah's song at the devotional service. Mrs. N. W. Hankemeyer depicted New Mexico, "God's paint shop," in all its alluring beauty, its civilization "older than Boston," and its Mexicans with medieval religion and awful needs. She said that the women teachers were practically conducting social settlements there. The two great needs, now that irrigation is assured, are medical missionaries and industrial training. Dr. F. K. Sanders, in his Pioneering Enterprise, told of the great opportunities that opened reservations, changed methods of farming and irrigation were making for missionary enterprise. Strategic points need to be occupied now and the "Christian scouts" ought to be ever at the front.

Miss Finger felt that the Russian Germans afford a splendid opportunity in the Northwest

[Publisher's Department]

HARD TO SEE

Even When the Facts about Coffee Are Plain.

It is curious how people will refuse to believe what one can clearly see.

Tell the average man or woman that the slow but cumulative poisonous effect of caffeine—the alkaloid in tea and coffee—tends to weaken the heart, upset the nervous system and cause indigestion, and they may laugh at you if they don't know the facts.

Prove it by science or by practical demonstration in the recovery of coffee drinkers from the above conditions, and a large per cent. of the human family will shrug their shoulders, take some drugs and—keep on drinking coffee or tea.

"Coffee never agreed with me nor with several members of our household," writes a lady. "It enervates, depresses and creates a feeling of languor and heaviness. It was only by leaving off coffee and using Postum that we discovered the cause and cure of these ills."

"The only reason, I am sure, why Postum is not used altogether to the exclusion of ordinary coffee is, many persons do not know and do not seem willing to learn the facts and how to prepare this nutritious beverage. There's only one way—according to directions—boil it fully fifteen minutes. Then it is delicious." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in packages. "There's a reason."

for the investment of Christian influence and money. They are industrious, capable students at Redfield College and a few years will decide whether their leaders shall be Christian or not. "America's greatest need," said Don O. Shelton, is "an ample manifestation of the spirit of Christ." He pointed out that Congregationalism is strongest in the places people are leaving and weakest where they are congregating. Further, whereas a few years ago we were first in *per capita* contributions for missions, today we stand ninth.

Rev. T. C. Richards spoke of Samuel J. Mills, Home Missionary Statesman, and showed that, while the hero of the Haystack gave inspiration and impetus to foreign missions, he saw actual service in various branches of home missions, in the Southwest, among the Indians, in New York City and for the Negro. Dr. C. H. Patton wished to substitute for the now obsolete five points of Calvinism, Four Points of Congregationalism. These are suggested by the bas-reliefs on the facade of the Congregational House, which represent Religion, Government, Education and Missions. The principal officers were re-elected, Mrs. F. J. Goodwin and Mrs. Henry Hopkins being the new vice presidents, and Mrs. Alice G. West becoming a corresponding secretary. Mrs. Blodgett, by her courteous and skillful presiding, did much to make this a rarely successful meeting.

A MERE MAN.

Among the Seminaries

HARVARD

Among the university preachers none is more heartily welcomed or makes a stronger impression than our own Dr. Gordon of the Old South. He has completed the first half of his term as university preacher for this year and the increasing attendance from morning to morning at prayers, together with the large attendance at the two Sunday evening preaching services, show the vital power of his message. The morning service is fifteen minutes long and besides devotional exercises usually includes a brief talk by the leader. Dr. Gordon's theme has been the worth and power of the ideal as interpreted through such subjects as the vision of Abraham, Moses, Jacob, Joseph, Samuel, Ezekiel, Isaiah. The contributions of the various denominations to Christian faith and life was another theme. The idea he emphasized was that all by giving their best would bring about a true unity. Only on the level of high ideal and action do men meet and forget their differences.

Dr. J. K. McClure, president McCormick Seminary, Chicago, recently spoke to the Harvard Divinity Club on The Preacher's Intimacy with Christ.

The Harvard Congregational Club has been formally organized by the election of W. S. Archibald as president and J. E. Le Boquet as secretary. Students in the divinity school and college looking forward to the Congregational ministry, together with ministers of Boston and vicinity, are eligible for membership. The object is the promotion of fellowship and a knowledge of the problems of the active ministry.

The Ingersoll lecture on Immortality was given this year by Rev. Charles F. Dole, D. D.

Rev. W. R. Inge, D. D., of London, author of *Studies of English Mystics*, gave last week at St. John's Memorial Chapel three lectures on the Logos Christology in Relation to Modern Thought.

G. M. J.

No two people are happy together unless they have a mutual appreciation of each other. In the daily intercourse which marriage presupposes there is no demand so imperative as this desire to be appreciated. It is a necessity in the human heart. The soul remains, as it were, a tramp among souls until it has found appreciation of its qualities, its limitations, its defects, its possibilities.—Mrs. John Van Vorst.

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ANSONIA - CONN.



State Meetings

Oregon

Important Action

*Adopted policy of interdenominational comity;
Voted to raise \$1 per resident member for home
missions;
Appointed committee on newly constructed Con-
gregationalism.*

This is the first meeting held in eastern Oregon, and marks the beginning of better recognition of that part of the state. It met at Pendleton. For this home missionary church to entertain a great state convention was out of the usual order, but Rev. C. H. Nellor and his loyal band of workers anticipated every need and supplied every comfort. Dr. E. L. House was elected moderator, Rev. W. C. Gilmore assistant moderator.

The general theme was *The Spiritual Life: Its Needs and Nature; Its Activities and Achievements*. The program admitted of more general discussion than on former occasions, which was considered an improvement.

For the first time the Woman's Home Mission Union had its program incorporated in that of the association. Mrs. E. W. Luckey of Portland, president of the union, conducted the meetings in her inimitable manner. Miss Frances Gage, formerly a missionary in Turkey, gave a stirring address.

Perhaps the most helpful feature of the program was the half-hour retreats introduced and ably led by Dr. E. L. House. The cumulative power in the program was strongly manifest in the addresses of each of the three evening sessions. The first was taken by Rev. W. C. Gilmore on *The Needs of the Spiritual Life*, and by Rev. C. F. Clapp on *Results of the Spiritual Life*. The associational sermon was preached the second night by Rev. E. S. Bollinger of Portland; theme, *A Great Leader*. This was followed by Dr. House on *A Great Disciple*, both addresses leading up to the communion. The last evening was of unusual interest because of the discussions of *Conditions of Spiritual Power*, by Rev. C. E. Oakley; *The Spirit in the Individual*, by Rev. H. W. Boyd; and *The Spirit in the Movements of the Time*, by Rev. Austin Rice of Walla Walla.

There was a marked forward movement along several lines of state work, among them the adoption of an interdenominational comity policy in our state. A voluntary organization of the ministers for the pooling of traveling expenses in attending the association meetings was discussed and formed.

A committee on Newly Constructed Congregationalism was appointed, to report at the next annual meeting. It is expected that measures similar to those adopted by Michigan and Massachusetts will be recommended and adopted in Oregon.

A spirited discussion followed the recommendation that \$1 per resident member for home missions be the aim of the churches next year. This sum, or some part of it, will be applied to the employ of a general missionary for eastern Oregon

and in connection with the work of southern and central Idaho.

The resolution passed and the churches are committed to the task, which will be strenuous for the home missionary churches.

The next meeting will be held at Salem. H. N. S.

Montana

The twenty-third annual meeting, Oct. 16-18, marked a new era in Congregational history. Owing to a complete change in pastorates, a company came together, most of whom were strangers to each other, and from points as remote as Ohio and California. For the most part they were young men who bring to their fields enthusiasm and hope.

Owing to these unprecedented conditions the report of the superintendent of home missions opened with a brief history of the work, that all might see the extent to which financial limitations have retarded, and the great need of wisdom and economy in using the funds apportioned to us by the Home Missionary Society. The report also showed that, despite a diminished apportionment, all the fields but one have been held, and expressed the hope that in view of the renewed confidence manifested in the national society, an advance might be possible in the near future.

The association sermon by Rev. T. R. Egerton of Livingston, and a scholarly paper read by Rev. J. W. Heyward of Billings, dealt with the problems of greater Christian efficiency and larger success in reaching men with the gospel message. A pleasing feature was a symposium on First Impressions of Montana by several recent arrivals.

A part of Wednesday afternoon, and the evening were given to an ordaining council, which set apart to the gospel ministry Mr. L. D. Woodruff, the newly-called pastor of the Big Timber church.

Keen interest was shown in a discussion of the practical problems of The Montana Sunday School, participated in largely by laymen. As a result, before the sessions closed the Sunday school committee outlined a plan for a series of rallies to be held in various churches during the coming winter. Church Union and Federation received attention, and resolutions were passed approving the steps thus far taken in the tri-unity movement, and commending the action of the Dayton council to the careful consideration of our next National Council; also indorsing a movement toward a closer federation of the denominations in our own state, and the appointment of two men to represent us in a proposed Interdenominational State Federation Commission.

The spiritual tone of the association was high. A Committee on Evangelism was appointed to secure as large a measure of co-operation as possible among pastors and churches.

The association was royally entertained by the church and citizens of Big Timber, and memories of the warm welcome and hospitable homes will long remain.

W. S. B.

Minnesota Items

PLYMOUTH OF MINNEAPOLIS VOTES TO MOVE

For several years *Plymouth*, our downtown cathedral church, has been planning to sell its property, which is in great demand for retail purposes and to move into the residence district. It voted to do this at a recent business meeting, when the estimate placed upon the value of the property was \$200,000. The new site is a mile further out in the residence district, in easy reach of many members. It is planned to erect an adequate edifice thereupon, though other use may be made of a part of the price received for the present site. This move will leave the denomination without a downtown church and will reawaken us to consider our duty as a denomination to the residents of hotels and flats, with their more or less transient population.

BIBLE SOCIETY CHANGES

The American Bible Society has recently voted to do away with its district representatives, about six able and well-known men. In our own district, consisting of Wisconsin, Minnesota, Iowa, Nebraska and the two Dakotas, Rev. S. W. Dickinson, D. D., a Congregational minister, is to take up other lines of work. In the seven years of Dr. Dickinson's secretaryship the annual offerings to the Bible Society's work in this district have increased from about \$6,000 to about \$32,000—certainly a splendid showing for any society or any man. The Bible cause had dropped to a low ebb among us when Dr. Dickinson began. He has rehabilitated the work and given it dignity and a place. It is probable that he will take some similar line of work for another organization. R. P. H.

[Publisher's Department]

Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.



There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

Insist on having what you call for.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 66 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

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BRONCHITIS, LUMBAGO and RHEUMATISM.

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The Bible and Temperance

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Nov. 18-24. How the Bible Condemns Intemperance: A Review of All Temperance Passages. Hab 2: 5-15.

A profitable Bible study. This meeting can organize itself into a Bible study class or in advance members may be asked to take specific books and report what they find. A concordance will prove a valuable aid and the leading passages may be listed on a blackboard.

It will be found that there is not entire agreement in the sentiment and drift of the passages. It is better to face frankly this variance of view, to admit that while wine is in one passage spoken of as being as an adder, in another it is said to make glad the heart of man, and while in one passage Paul says, "Be not drunk with wine," in another he suggests to Timothy that he use a little for digestive purposes. The argument that the Bible from cover to cover is a total abstinence book, cannot be maintained. Its books were written under many different circumstances. They reflect human life as they found it, social customs as they prevailed, existing popular sentiment. The temperance question in those days was not before the public in the form in which it presents itself today; indeed, it is only within fifty years that the great crusades and reforms have arisen, and forced home as never before the consideration of one's personal attitude toward liquor drinking and liquor selling.

Nevertheless, this good old Bible embodies from cover to cover principles and is charged with a spirit that will guide us if we will in the determination of our own practice. It is a thoroughly temperance book, and as your blackboard list may show, abounds in passages condemning intemperance and portraying the evil results therefrom, and even more potent is its constant setting forth of the ideal of the true life and the way to attain it.

Personal efficiency. You cannot read the Bible fairly and thoroughly without gaining from it the idea that you are to make the very most of your life because you are God's child with endowments, which if rightly cultivated, make you a partaker of the divine nature. The good man, the real man, according to the Bible, is master of himself instead of being a slave to his passions, and he will never let an indulgence coil itself like a serpent about him. Our railroads are beginning to see the practical bearing of this Biblical standard and are refusing to permit their employees when on duty to drink liquor. The boy who tipples and indulges in cigarettes is marring his own efficiency. The clean-limbed, clear-eyed, sweet-breathed, pure and strong youth finds alcohol and tobacco no help, but a hindrance toward the development of his own best life.

Personal influence. Our Bible hammers this truth constantly home. A man is tied up to others in the home, the school and in society. That relationship may be the channel through which what is best in him may touch and uplift and perhaps save his fellows. Does the habit of taking a glass of beer now and then make you any more influential in your home or your office in behalf of things beautiful and fair? It cannot possibly enhance any one's influence. It is likely, and in some cases sure to minimize it.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 2

Mrs. C. F. Weeden of Central Church, Lynn, presided. Mrs. J. D. Davis of Kyoto, Japan, who soon goes to rejoin Dr. Davis after an extended furlough, leaving her children to continue their studies here, reported the recent conferences of Japanese and foreign workers. The generous hospitality of the Japanese, ex-

tended to representatives of the Y. M. C. A. who are teaching English in Government schools, plainly shows the place which they hold in Japanese regard.

Mrs. A. G. Moody brought refreshing messages from Northfield; Mrs. S. H. Lee of Springfield reported the work of her son, Rev. Theodore S. Lee, and of her daughter-in-law, Mrs. Hannah Hume Lee, at Wai, India. Late letters give an account of a conference at Ahmednagar with Dr. Charles Cuthbert Hall, who is spoken of as the angel of the churches to the Christians in the Orient.

A pleasant feature of the meeting was the introduction of Mrs. Roberts, one of the earliest missionaries to Micronesia. She sailed from Boston with her husband in October, 1857, and the next September reached Ponape, the scene of their labors. Facts concerning the approaching annual meeting of the Woman's Board in Portland, Nov. 14 and 15, were given. It is evident that a rich feast is prepared. The general topic, Prayer and the Kingdom, will sound the keynote. An address upon this theme will be given by Mrs. Marsh of Waterville. Missionaries from Turkey, China, India, Bulgaria and Africa will tell their stories. Rev. J. H. Denison of Central Church, Boston, will tell of a month among cannibals. A large attendance is expected.

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